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Rebuilding Rural America

By MARK A. DAWBER
Reviewed with Additional Material by MRS. E. D. McKUNE

"I love a little church house
On a lovely little hill;
I love a little schoolhouse
With a flowering window sill;
I love a little cottage
That stands near by a wood.
I love them all so dearly
And I'll tell you why I should.

"Because the little church house
Is a beacon on the hill;
Because the little schoolhouse
Is a guidepost, if you will,
Because the little cottage
That rests upon the sod
Is another of the builders
That keeps building men for God."

SOME ONE has said, "Soil clings to souls as well as soles." Those who have lived in the village or country cannot forget the precious memories that center around the little church, the little red schoolhouse, and the rural home. But a new day has wrought changes in these institutions, important as they were in the past in "building men for God."

Our Home Mission Study this year challenges us to *Rebuild Rural America.* The author of our Textbook is the Reverend Mark A. Dawber, Superintendent of Town and Country Work of the Board of Home Missions of the Methodist Episcopal Church. In the eight chapters of the book he gives us a graphic picture of what is happening in rural America, and describes constructive enterprises attempted by various churches. In the *Introduction,* he writes, "I send forth this volume with the hope and prayer that from its pages those who are struggling to bring order out of the present confusion, and seeking to establish a sounder and holier rural society, may find something of inspiration and courage."

A CHANGING COUNTRYSIDE

(Chapter I)

"Rural America is now facing the most drastic transformation in our agricultural history. . . . These transitions were set in motion by a new economic status, which in turn has been conditioned by the latest methods of transportation, the development of good roads, the ready and quicker means of communica-

tion, and in particular by technological changes in the methods of production."

Although government and educational leaders recognize the necessity for adapting their programs to these changes, the church does not seem to grasp the seriousness of the situation nor the opportunities afforded thereby. Christians, whether they live in the country or in the city, need a more intelligent understanding of what is happening in rural America.

The United States, vast in extent of territory, presents a varied picture of agricultural products and of living conditions among those who market these products. There is no general panacea for solving all problems. The hope is that high social, moral and spiritual ideals may be developed in a Christ-like solution of each individual problem.

Economic life in America has changed. In pioneer days the farm family (or community) was largely a self-supporting unit, producing the food and spinning the thread from which was woven the cloth for garments. Then came the era of specialization and dependence upon other parts of the world for daily necessities. Tax rates rose as the building of roads and "boarding around" system of caring for the school teacher ceased to be purely community projects. Scientific inventions lured the rural dweller even as they did his city cousin, resulting in a corresponding financial strain. Although we have recently passed through a period of depressed incomes for everyone, farm incomes have been "suffering a depression" for a longer period. "A depressed agriculture is inevitably followed by depressed industry." A stable prosperity depends upon the economic strength of agriculture, the primary industry of the United States. There is doubtless truth in the statement of W. J. Bryan: "Destroy the cities of the land today and tomorrow the farms will rebuild them, but destroy the farms of the land today and tomorrow the cities will perish."

Population has undergone changes. There have been alternating periods of "on to the city"—then "back to the farm" when a crisis in industry appeared. Dr. Dawber tells us, "We have today the largest rural population America has ever known." Of the 122,775,046 people living in the United States in 1930, the urban population is listed as 68,954,823, and the rural as 53,820,223. Since 1930 three million more have followed the back-to-the-farm movement, making America 45 per cent rural. (Rural includes all places with a population of 2,500 or under). This constant shifting of population from city to country and vice versa, is considered the primary cause of the decline of the church.

Of national importance is the trend toward farm tenancy instead of farm ownership. This problem, though most acute in the South, is growing in the rich agricultural states of the Middle West. Because widespread farm tenantry is hardly compatible with our traditions of democracy the Federal government is attempting to help worthy tenants to become owners. This problem concerns the church because it has been found that tenant farmers do not as a rule support the church and other good com-

munity institutions.

By the word "community" we once meant a group of people who because they lived near one another, shared common interests and enterprises. Today the community in that sense is weak. The crossroads or village "General Store" has largely disappeared because the farmer shops in the city department stores. For social and business reasons his family may travel long distances—thus enlarging the radius of his community life.

The changes that fifty years have wrought in rural education are striking. The little red schoolhouse of cherished memories is rapidly being displaced by consolidated schools. "About 25 per cent of rural schools have moved out of the one-room class into some form of consolidation; but about 75 per cent of the schools are still of the one-and two-teacher type." There is the problem of taxes to support an educational program for rural children which will equal that of urban centers.

In the complicated, many-sided interests of American families today, an intimate home life is difficult to maintain. No longer is much of the rural social life home-centered in quilting parties, corn huskings, community sings, picnics, etc. Movies, roadhouses and other commercialized entertainment lure restless youth.

What program has the church to meet these changing needs? Most of the changes in home and community have come because of material progress. Good though the progress may be, it has created new problems which call for the readjustment of the church to the new day. The same automobile which too often carries rural families *away* from church, may be consecrated as carriers *to* church—if the church is a dynamic institution. With rural churches "passing out at the rate of about one thousand a year" the new neglected groups in rural life are those people who live off the main roads, inaccessible to automobile travel, either for pastoral visitation or for church attendance.

RELIGION IN RURAL AMERICA

(Chapter II)

It has been said that the story of the growth of the United States and the story of the rural church are one. Religious faith brought many of our forefathers to the New World and formed the basis of the institutions they developed as they penetrated farther into the wilderness and built our nation.

Today "nearly three-fourths of all churches in the U. S. are rural in character. Their average membership is somewhat lower than that of city churches, but more church members are engaged in agriculture than in any other industry. . . . We come easily to the conclusion that the churches of America are composed chiefly of rural-minded folk—a condition which has obtained throughout the history of Christianity in America."

The Christian religion had its birth among an agricultural and pastoral people. Jesus loved the country and village. It would seem that the farmer, as he works with God in making the land to bring forth its fruitage, should be especially reli-

gious. Dr. Dawber beautifully expresses this idea (pp. 24-30). The same thought is expressed in the following poem by *Philip Jerome Cleveland*:

THEY SHOULD BE CLOSE TO GOD

They should be close to God who plow the earth,
Tear up the briars and turn the nettles in,
Bank high the rich brown soil and smooth it down
And harrow paths for life, straight, firm and thin.
They should be men of faith and vision, all
Who sight in each torn, trampled plot a yield
Of sun-gold harvests; ears have they to hear
The secrets whispered by a growing field.
They should be gentle. Earth is soft as wool
Fresh turned, and rain is cool and sweet in spring;
Where crickets chirp and little wings hum praise
Men must be kind and love the smallest thing.
They seek and find the simple life—the bread
Of fields, the crystal waters of the stream;
A sheltered hut against the hills, a hearth
And warmth when winter comes and men would dream—
Dream once again of fields and growing things
When snows have gone and all the trembling cold
Wakes with the trumpeting of Spring. Men know,
Who keeps the fields, the miracles of God.

—*Copyright by The Ladies' Home Journal, 1937.*

Man is steward of the land—not to exploit it for his own benefit, but to care for and preserve it for future generations. When the sense of stewardship is lost or forgotten, whether through ignorance, selfishness or greed, we sin against God's holy earth. Reforestation, crop rotation, and other projects for the conservation of the soil which scientific research has found to be wise, become a matter of stewardship for those who believe "the earth is the Lord's and the fulness thereof."

We do not want the church to own the land as was the former custom in many countries. Great abuses were inherent in that policy. However, we do believe that the church should have a vital concern in keeping before the people this sacred responsibility of stewardship.

Our author discusses the menace of corporation farming, also called large-scale, or chain farming. Its evils are already evident in the milk and dairy business as corporations seek to control the sale of these products, and also in the great corporation wheat fields of the Middle West. The school, the home, and the church suffer in such communities developed around transient, part-time labor. "Where corporation farms develop, farm homes and families decline, and those who remain become serfs unable to support these community institutions." A social revolution which will make havoc of rural home life and create new social

and educational problems is predicted if the present trend toward corporation farming continues.

Chemical agriculture has demonstrated that certain vegetables can be raised under glass with no soil. However, for the present generation at least, there need be no concern that chemical agriculture will replace old-fashioned dirt farming.

The church must have a concern for human values. To the Christian the farm is not as important as the farmer. Making money is not as important as making a life. If the church concerns itself in developing "a rural civilization based on agriculture that is rich, complete and satisfying for the many families who engage in it, we must think out ways and means to re-create agriculture on that basis." Spiritual values must be stressed as more important than material returns, so that spiritual direction may be given to the hours of work and contemplation of even the most isolated farm home. Life on a farm is not easy. There is hard work to be done, but it may be hallowed by a sense of working daily with God.

THE RURAL CHURCH AND CO-OPERATIVES

(Chapter III)

"Co-operation means so to conduct yourself that others can work with you"—answered a man who was asked to define co-operation. This principle dominates what is known as the Co-operative movement, practiced to some degree in many countries of the world today.

We shall attempt to answer only four questions suggested by material in Chapter III.

1. *What is the co-operative movement?*

"It is an organization of individuals who agree to work together for the purpose of producing, manufacturing, transporting, purchasing and marketing the things they need." It was started among twenty-eight unemployed weavers in Rochdale, England, in 1844. The retail store they organized was to be "of the consumers, by the consumers, and for the consumers." The three basic principles are listed thus:

a. Liberty for all. Neither race nor creed could bar anyone from membership. Each member had but one vote, regardless of shares of stock owned.

b. Security for all. Capital invested to receive current rate of interest.

c. Justice for all. The surplus above operating costs to be returned to members in proportion to their purchases.

2. *Are co-operatives effective?*

After ninety years of testing, the Rochdale principles have been found successful. The movement has spread until today it is operating in more than forty countries with a membership exceeding 100,000,000. Great Britain, Denmark, Norway, Sweden, and Switzerland are mentioned as having found co-operatives a means of more abundant life for the masses.

We may judge a movement by the type of men who are its spokesmen. Dr. Albert Schweitzer recommends it as the Christian economic method. Dr. E. Stanley Jones and Dr. Toyo-

hiko Kagawa refer to it as the Christian alternative to communism. These men believe that religion and economics cannot be separated, and that co-operation based on love will counteract the materialistic philosophy growing out of capitalism.

3. *Why co-operatives in rural America?*

American agriculture has been developed to supply a world market. At the close of the World War the farmer found that his artificial market had collapsed. He was faced with a surplus. Two blades of grass had been made to grow where only one had previously grown but no way was found to make that extra blade of grass serve the best interests of humanity. The farmer is restricted to a domestic market. Industrial workers because of the unemployment crisis were unable to buy the farmer's produce. Many schemes and plans were tried. In self-protection many rural people have been organizing co-operatives to balance the budget.

"Today it is estimated that some two million American farmers are members of one or more co-operative organizations. . . . Feed, fertilizer, seed, oil and gas, automobile and life insurance, groceries and dry goods are the major items of co-operative business."

Dr. Sherwood Eddy has been making an interesting experiment in developing what is known as the Delta Co-operative Farm. His interest was aroused in some poor evicted sharecroppers of the South, among whom he found terrible conditions of poverty, disease and fear. A tract of land was bought and fifty families placed on it to work co-operatively. Other illustrations are given to show this type of co-operatives at work in the United States.

4. *What is the place of the church in co-operatives?*

"When the church fails to deal with poverty and distress it will die, for its life and interests are identical with those of its people." A priest in Spain stated this cause for the present revolution, "The church forgot the poor, and finally the poor forgot the church." There is danger that the co-operative movement will develop without a spiritual and truly altruistic motive. The major task of the church is education, helping the rural dweller to understand what it means to live and work co-operatively in the Christ-like spirit of the Golden Rule.

FORWARD TOGETHER
(Chapter IV)

"If rural churches are to lead farmers in the co-operative path, they must learn to practice co-operation in their own corporate life, for a situation now exists in rural America which demands a rallying and unifying of Christian forces."

From the viewpoint of the present day it may seem that some churches "just grew" like Topsy. Some sections do appear to be much overchurched. But we must remember that the cause is to be found in our heritage of religious freedom. Settlers from different countries and with different religious backgrounds drew together a group of like-minded associates—and new churches were established. They could not foresee the changes which would be wrought

by such factors as improved transportation and shifting population. A multiplicity of denominations is the price that must be paid for our cherished religious freedom. Merciless criticism of denominationalism is hardly Christian when we study the historical reasons for it. Today there is much interest in merging or uniting churches and denominations. Our author is sympathetic toward this movement, but says, "Unless the entire character of American political life changes and we actually come under a dictatorship, there is not the remotest possibility that either we or our children will live in an America free from religious denominational groupings. Some of our existing denominations will disappear, but others will continue to come into existence; and whatever the cost, the American's free choice in matters of religion is too precious to be sacrificed." Christian love, moral persuasion, and growing fellowship are the only safe foundations upon which to strive for unity in c o m m u n i t y and denominational church groups.

The rural church program needs remaking—as far as possible, co-operatively rather than denominationally. The rural church of the past provided these six things: the only opportunity for common public worship; an evangelistic program for the lost and indifferent; religious training for youth; a pastoral religious ministry into the home; social service for the sick and distressed of the community; and leadership for general welfare enterprises. These functions, adjusted to meet conditions as they rise, will doubtless be the task of the church of the future also.

"Experience seems to suggest that when churches co-operate for the realization of some of these objectives, the simplest agreements, with a minimum of conditions and organization, are always advisable." The Home Missons Council made a nationwide study of the number and kind of churches now uniting one way or another. These churches were classified as follows: the denominational community church; the independent community church; the federated church; the affiliated church; the larger parish plan. (See detailed discussion in Text, pp. 82-95).

"A new sense of values in the church, and a new and vital program for individual and community redemption, are possible wherever churches will frankly face social adjustments. A changed and changing American countryside demands a changed rural church program."

FOR MEDITATION

Bless the Lord, O my soul. * * * Who laid the foundation of the earth. * * *

He sendeth the springs into the valleys * * * They give drink to every beast. * * *

He watereth the hills from his chamber. * * * He causeth the grass to grow for the cattle and herb for the service of man: that he may bring forth fruit out of the earth. * * * The earth is full of thy riches.

My meditation of him shall be sweet: I will be glad in the Lord.

From Psalm 104.

Program Suggestions

Groups studying about Rural America may be composed of individuals with three types of background experience: those who live, and have always lived, in the country, or village with a population of 2,500 or less; those who have always lived in the city; those who have lived in both rural and city surroundings. Because of much subject material for two studies, select and adapt that which will be most helpful to your particular group. Be practical. Make the study applicable to conditions in your own state, own county, own community (or nearest rural community). Search Textbook for possible solutions to the problems of your congregation. Will conditions in some rural area be better because *you* have studied *Rebuilding Rural America?*

I. SUGGESTED PROGRAM OUTLINE

(Chapters I-IV)

(Devotional Suggestions omitted since it is presumed that the Service suggested by Mrs. C. W. Fulton will be used).

1. *Introduction.* To centralize thought ask questions such as: How many are rural-born? How many have lived on a farm? Were your parents rural or city-born? Is our congregation (if a city group) a transplanted country church?

2. *Why Study Rural America?* Group may suggest answers. (*The Missionary Review of the World,* June, 1937, lists 7 important reasons for this study of Rural America: because of the size of Rural America; the variety of its people, languages, and problems; the farms and country districts form the basis of our material prosperity; the character and influence of rural peoples; the future of our country is inseparably linked to rural life, for good or for evil; this field has been greatly neglected; that the supreme need of rural peoples for Christ may be supplied).

3. *Poem.* "I Love a Little Church House." (Words set to music. May be used as a solo).

4. *Memories.* Ask one who spent her childhood on a farm to give brief reminiscences on "Times Change"—in Schools, Churches, and Homes of rural America. Or, two persons may impersonate a grandmother and granddaughter in conversation concerning these changes. The "grandmother" may be dressed in appropriate period costume. She may have a "memory box" containing several relics used in the households of bygone days. (Material may be selected from Chapters I and II of Textbook and from personal experiences). Several minutes may be given to reminiscences from members of the group).

5. *Summary by Leader.* High points of Chapters I and II, stressing reasons for changes in economic life, in population, farm ownership, and in Home, School, and Church which were omitted from reminiscences.

6. *The Rural Church and Co-operatives.* (Ch. III)—an assigned topic.

7. *Guided Discussion: How May Churches Go Forward Together?* (Ch. IV). Leader will need to give sufficient informational material to

enable group to intelligently discuss such questions as: a. Is America overchurched? Why or why not? Do you know overchurched communities? Underchurched? (Text 73-77). b. What is the work of the rural church? (pp. 77-81). c. What five types of church union have been found workable? (pp. 81-95). d. Is the existence of our congregation justified? e. Think of the best rural community you know, from the standpoint of the ideals of the people. What makes it so? How influential is the church? Does it hold its young people?

8. *Closing Thought.* All Christians of all denominations, in city and country, must go forward together to make "America the Beautiful." With clasped hands stand and sing the hymn, *America the Beautiful.* Close with Prayer of Thanksgiving—and Petition.

II. SOURCE MATERIALS AND ADDITIONAL SUGGESTIONS

1. *The Church and American Rural Life*—a Course for Adult Groups by Benson Y. Landis. 25c. (Order from Literature Dept.) Booklet of helpful suggestions.

2. *Poster or Invitations.* (Choose suggestion best adapted to topics you expect to stress). a. Clip from a magazine an attractive colored picture of a rural church, school, or home. Paste on poster and beneath it write the first stanza of "I Love a Little Church House." Add the Time and Place of meeting.

b. Sketch, or cut from fashion magazine, the picture of a woman in old-fashioned dress. Let the words of the invitation suggest " Reminiscences."

c. Sketch Uncle Sam pointing to a bar of music—"I Love Thy Templed Hills."

d. American and Christian flags crossed, with printed message, "Forward Together to Make America the Beautiful and America the Christian."

3. *Maps of the U. S.* are easily secured. For a Junior project send 50c to Lit. Dept. for a "Picture Map of the U. S." Let Juniors make it, then display it at W. M. S.

4. *Listen to the Farm and Home Hour*—a nation-wide radio broadcast.

5. *The Missionary Review of the World,* June, 1937, is special "Rural America Number." This magazine contains excellent supplementary articles. Found in most public libraries. Order from Literature Secretary, 904 Publication Building, Pittsburgh, Pa. 25c.

6. *Farm Life Panel Posters*—50c. Order Posters No. 633, from Ideal School Supply Co., Chicago, Ill. Attractive project for Juniors. Let them make the posters and send a representative to the W.M.S. to display them.

7. *Special Projects* (for interested individuals who like to study).

a. Poems on Rural Life—Make a collection for Scrap book. Several good ones as a starter are: "Into the Woods My Master Went"—Lanier; "Trees" by Kilmer; "Cares" by Elizabeth B. Browning; "A Prayer for the Nation" by Van Dyke (See Nov. page of Program Calendar).

b. Pictures: Collect pictures of at-

tractive rural homes, schools, churches.

c. Farm Tenancy—A study of its prevalence in your state and county.

d. Co-operatives—Study to determine whether you wish to become a member of some type of Consumer's Co-operatives. Interview your County Agent, or manager of your Farm Bureau or some other co-operative agency. Or, better still, invite him to address your group on co-operative projects in your community.

e. On a map of your county locate all rural churches. By some sort of "key" indicate concerning each: denomination; membership; activities, such as regular preaching services, S. S., Missionary Society, etc. How can your group be of service to at least one church you regard as needy?

8. *Bibliography.* (See Text pp. 205-210).

(We shall mention only several sources, easily obtainable and helpful).

a. *Our Templed Hills*—Ralph Felton. (Pub. 1926. Paper 50c).

b. *The Adventures of Mr. Friend*—Hunting. (Pub. 1931. Paper 25c. Contains good brief stories).

c. Write to *U. S. Department of Agriculture,* Washington, D. C., for pamphlets concerning Rural Am. and Church Life. These pamphlets are helpful: "Agriculture's Share in the National Income"; "How Do Farm People Live in Comparison with City People?"; "Report of the President's Committee on Farm Tenancy"; "The Rural Church and Co-operative Extension Work."

d. *Additional Material on Consumer's Co-operatives.* Write to your County or State Farm Bureau; Federal Council of Churches of Christ in America, 105 E. 22nd St., N. Y.; for "Churches in Social Action"—10c; and "Collective Bargaining for Consumers"—10c.

PRAYER FOR THE WOMEN OF THE COUNTRY CHURCH

By DR. MARK A. DAWBER

Our Father in Heaven, we turn to Thee in faith believing that Thou art the strength of all those who put their trust in Thee. We come to pray for the womanhood of our land and for the women of rural America. We thank thee for them. Some of them are struggling against terrific odds of life. Daily they continue the rounds of the common tasks on the farm, in the home, and in the community. We are everlastingly indebted to them for the service they have rendered to society; in the bearing and upbringing of children that, in turn, have gone out to serve and enrich the cities of the land, and in the making of the homes of the countryside happy and contented. We pray for Thy blessing upon them. And for the women of our country churches we pray Thy special benediction and grace. We thank Thee for the ministry they have rendered to all of us, and to the small churches that are striving to keep the flag of faith flying in the lonely places of the land. Give to them new hope and courage to carry on the good work they are doing, and may their efforts be crowned by the deepening of their spiritual lives, by the consciousness of Thy presence and an abundant entrance into the joy of Thy Kingdom. We ask it in the name of Jesus. Amen.

The Growing Rural Church

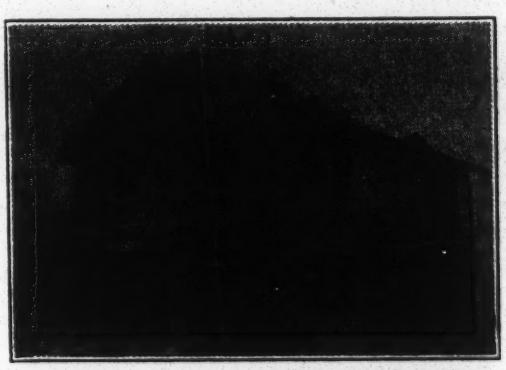
By MRS. S. R. JAMIESON, Oxford, Ohio

MUCH has been said and written in recent years, concerning the decline of the rural church and of "Rebuilding Rural America." Many writers would lead us to believe that a strong, growing, rural church is a thing of the past. They explain that the tendency of people to abandon the country for residence in city and town; the increase of automobiles which, with the building of hard-surface roads, enable people to travel much longer distances to church at all seasons of the year, make the maintenance of the rural church well-nigh impossible.

But, have we come to the place in America where we can afford to abandon the rural church? When we recall that, in the past, our city churches have received large numbers of members, and many of their leading workers from rural churches, we wonder what the effect will be if the rural church, so long a feeder of the city church, is to be abandoned.

Take from many of our city congregations those of her members who received their early training in rural congregations, and they would be sadly crippled. If the rural church declines a rich source of supply for the city church will be removed.

The rural church has also been the great recruiting ground of the ministry. A very large proportion of the ministers in our church received their early training in rural congregations. The writer's husband is one of thirteen ministers who were reared in a country congregation never numbering more than 150 members. Perhaps other country congregations, no larger, have furnished as many. A rural congregation holds the record in our denomination for furnishing Foreign Missionaries. John Walker Dinsmore, in his book, "The Scotch Irish in America," tells of two rural congregations in Washington County, Pennsylvania, originally forming one pastoral charge, from which there went, during the first century of their existence, more than one hundred candidates for the ministry.



Parsonage of The United Presbyterian Church, Sugar Creek, Dayton, Ohio.

Further illustrations of like nature could be added.

Let us not underestimate the importance of the rural church nor become accustomed to think of it as an institution which is upon the decline and where but little hope for its continued usefulness remains.

Is the Rural Church, necessarily, a thing of the past? We believe that in many rural communities there are splendid fields for missionary effort. A canvass of almost any rural community will reveal the fact that there are children within a radius of five miles of the church who are not members of any Bible School, and

many adults who are not in connection with any church. Some of these families may have moved into the community in recent years, perhaps as farm tenants, and, being strangers in the community have neglected to become church attendants. Being called upon by the pastor and members of the church and Bible School and a real interest being shown in their welfare will often win them for the church and for Christ.

The writer has been requested to give some account of a rural church of which she was a member for 14 years during which time the church membership was more than doubled. The reference is to The Sugar Creek church, near Dayton, Ohio. This congregation, of which Rev. Day Kennedy is now the faithful and efficient pastor, is one hundred and thirty-two years of age, but its "sight is not dimmed nor its natural force abated" by reason of age. To what are we to attribute its activity and growth in this period of "the declining rural church?" We do not believe it is owing to superior natural advantages over other rural congregations. We suggest a few of what we believe to be contributing reasons for growth and which can be duplicated in almost any rural church.

First. Sugar Creek has fostered and sought to develop the missionary spirit in her members. The cause of Christian missions, at home and abroad, has been made prominent. An effort has been made to keep the people of the church informed and interested in the need of Christ's salvation, by people, both in our Foreign fields and in the home community. The church whose pastor, Session and Bible School Officers and Teachers are not enthusiastic in the cause

A Rural Church. The United Presbyterian Church, Sugar Creek, Dayton, Ohio.

of Christian missions is very apt to be a declining church, whether in the city or country. "Give and it shall be given unto you," applies here. A church that prays, and plans, and gives, to the work of Christian missions will be a growing church. "There is that giveth and yet increaseth; there is that withholdeth more than is meet and it tendeth to poverty."

Second. Sugar Creek has magnified the importance of the Bible School as an evangelizing agency. This congregation has been fortunate in having for almost a quarter of a century, a most aggressive and capable S. S. Superintendent. Monthly meetings of the S. S. cabinet are held in which the interests of the School are carefully considered and problems taken to the Lord in prayer. The growth of the church membership has been, largely, through the Bible School. A slogan was adopted some 14 years ago—"Every member of the Church a member of the Bible School; and every member of the Bible School over 12 years of age a member of the Church." This ideal has never been entirely realized, but it has been kept before the church as an *IDEAL* toward which to strive.

Seldom has a quarterly communion service been held in which there were not accessions to the membership of the congregation from the Bible School.

The rural community today affords one of the most important mission fields of the church. Unchurched people in the rural communities need to be brought to Christ and must be brought to Christ if the church is to accomplish her mission. The Gospel is to be preached to "every creature." House to house visitation and evangelistic work in a rural parish will yield as rich a golden harvest of souls as like effort in a city field. People in rural communities are just as responsive to the Gospel appeal as are people living in the city. A rural church membership is more stable than that of many city churches. Removals are less frequent. The idea once prevailed that only people born and reared in the United Presbyterian church made good United Presbyterians. Let us remember that the Gospel "is the power of God" to the salvation of souls no matter what their former church affiliations have been. In the Sugar Creek congregation are comparatively few families who were originally United Presbyterian stock. They have come from almost every Protestant denomination and also from the Roman Catholic church. Also many who had never been affiliated with any church. Among these are some of the most active and interested workers in the Bible School and congregation.

What has been done, and is being done, in Sugar Creek can be done in hundreds of rural communities.

Let us get rid of the idea that the rural church is necessarily on the decline and become enthusiastic supporters of the "GROWING RURAL CHURCH." Let us no longer entertain the idea that the city, or town, is the only promising field for missionary activity. Let the rural church get to work with the same energy and methods as the city mission and you will find that here is a fertile field that will yield ample returns to proper cultivation.

A Contribution of the Country Church

IN view of one great contribution made by country churches with rather small memberships we decided to take a few examples of such churches and make a roll of the Christian workers who had gone forth from these congregations.

The ones who made up these lists beg pardon if any name has been omitted, as they were depending upon their memories and did not have access to files that might have been complete.

The first community we report is in southwestern Ohio. Miss Martha Wilson gives the following information:

"Fair Haven, College Corner and Morning Sun went back last Sabbath, as they do annually to the Home-coming of their mother church—Hopewell—the first church of our denomination in southwestern Ohio. It seems very fitting that these daughters of hers should call the roll at this time.

"From Morning Sun there have gone into the ministry: W. R. Gray, L. L. Gray and William Latta. To the foreign field, Miss Laura Wright; to the Mountain Work, Miss Helen Wright; to the Negro Work, Mrs. Ila Lemon.

"College Corner, the second daughter of Hopewell, has sent forth into the ministry, Frank B. Foster, Charles Mann and Clifford Jeffers. To the Negro Work, Mrs. J. H. Miller; to the Mountain Work, Mrs. Anna Latta Carter.

"Fair Haven, the youngest daughter of Hopewell, has sent forth a remarkable number of ministers: T. C. McConghan, Wm. M. Graham, John Graham, John P. Pinkerton, John A. Reynolds, James M. Orr, James H. Elliott, Samuel L. Pinkerton, W. W. Gordon, Joseph L. Pinkerton, J. P. Orr, J. C. Schouller, W. R. Wilson, George E. Hawes, J. A. P. Magarr, J. C. Pinkerton.

"To the Mountain Work have gone Miss Martha P. Wilson and Miss Emma R. Wilson.

"Mrs. Anna Ramsey Reed and Miss Stella Kyle Galloway went as short term teachers to Egypt, Mrs. Galloway later entering the work for lifetime service."

Mrs. S. R. Jamieson gives the "honor roll" of a country church, LeClaire Prairie, in Keokuk Presbytery.

The following are the names of the ministers who were born and reared in that congregation: Samuel M. McConnell; A. R. Paul; William P. White; Charles F. Crooks; James Wilson Smith; Frank Duncan Smith; Walter N. Brown; A. W. Jamieson; J. F. Jamieson; S. R. Jamieson; Howard M. Jamieson; Ralph A. Jamieson and Roy Wherry Jamieson.

Of the Grove Church, West Middletown, Pa., Miss Etta McClure writes:

"Among the country churches which have sent out their sons and daughters into places of leadership in the pulpit, as lay workers in our larger congregations, as pastors' wives, and into our mission work at home and abroad, the old Grove Church at West Middletown in Chartiers Presbytery has a fair record.

" 'Father' Taggart, as he was af-

fectionately called by his fellow-presbyters, and who was the kindly shepherd of the flock for a half century, sent his son Samuel into the ministry. He was followed by the brothers W. S. and R. E. McClure, J. Howard Clark, and W. Wray Miller.

"Two women who had their early training here, Ola and Alicia Burns spent many years in our mission in Egypt. Ola as the wife of Dr. A. W. Pollock and Alicia as the wife of Dr. Moore.

Their eldest sister, Stella, taught for a number of years in Egypt, later she married Professor Hosmer of Muskingum College.

"Ruth Bemis has given many years to our work at Frenchburg and Ezel, Ky.

Edna Davidson also served the church at Frenchburg for some time.

Several young women entered, not the ministry, but the manse as pastors' able assistants: Mary Templeton, as Mrs. T. H. Hanna, Sarah Denny as Mrs. S. S. Stewart, Emma K. McClure as Mrs. Edgar MacDill, and Anna Thompson as Mrs. Don Montgomery, while others have become outstanding leaders in various fields of service in other churches.

Mrs. Mary Lowry Lowery of New Concord and Laura Thompson of First Bellevue are notable examples of such activity.

"Mrs. Verner Clark, at one time president of the W.G.M.S. was the only daughter of 'Father' Taggart mentioned above.

"Several 'grand-sons' of the congregation, sons of former members here have served or are serving in the ministry: Rev. Chas. Hanna, Rev. T. H. Hanna, Jr., Rev. Walker Brownlee, Rev. Robert Foster and Joe Brownlee, a senior in Pittsburgh-Xenia Seminary, and W. Don McClure who is at present located at Dolieb Hill, Sudan.

"Mrs. Emily Truax Johnson of the Presbyterian Mission on the Congo was at one time a member of the Sabbath School here.

"Though always a small congregation the old Grove Church has influenced many churches, and has been represented in much good work for the Master even unto the uttermost parts of the earth.

"The name of Helen Lackey, whose outstanding leadership among young people has become recognized throughout the West should certainly be included in the above list. She spent her childhood here as the daughter of Rev. Ralph Lackey, the pastor."

Mrs. W. R. Wilson gives a list of those who have gone forth from the Mt. Hope Church near Middletown, Washington County, Pa.

R. A. Hutchison, Secretary of the Board of Home Missions, John Jamison, Samuel Jamison, Robert Addison Jamison, Wm. Rutherford Jamison, John Brownlee Jamison, John Calvin Meloy, William T. Meloy, John Templeton Meloy, John T. Brownlee, Martin Brownlee, William Templeton Brownlee and Robert A. Foster.

Miss Anna Y. Thompson who served for more than a half century in Egypt was a daughter of the second pastor of the Mt. Hope congregation.

Suggested Devotional Service

For Program-Study on the Golden Anniversary of the Thank Offering

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for Year Beginning April, 1937: Impelling Imperatives

Devotional Imperative for November: BE EXPECTANT— Matt. 18:20.

Call to Worship: (In unison.) Psalm 137:5,6.

Invocation Prayer: (To be sung in unison to tune "Penitence," music of No. 8 in Bible Songs Hymnal.)

"In this hour of worship
Grant Thy presence, Lord!
Here, the world forgotten,
Feed us on Thy Word.
From our sins and sorrows
Here we seek release;
Of Thy love persuaded
Find the path of peace."

Leader:

"Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look.
Who sets his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook.
Christ claims him wholly for His own;
He must be Christ's, and Christ's alone."

God requires that we do certain things as conditions of His blessing: for example, He requires that we pray (II Chron. 7:14); He requires that we have faith (Matt. 21:22); He requires that we put forth effort (Luke 5:4); He requires that we be faithful (II Tim. 4:7,8); He requires that we abide in Christ (John 15:4).

If we want His blessing, we must meet the conditions. If we meet the conditions, we may expect His blessing. Thus BE EXPECTANT becomes an impelling imperative. We are to do our part obediently and faithfully, then expectantly leave the results to God. In the parable Jesus did not say, "Well done, good and successful servant"; but He did say, "Well done, good and faithful servant."

It has been well said, "Attempt great things for God; expect great things from God." When Robert Morrison, the pioneer missionary to China, was on his way to that country to begin his life work there, he was asked, "Do you expect to make an impression on the idolatry of the great Chinese Empire?" He replied, "No, I don't expect to, but I expect that God will." When Adoniram Judson, the pioneer missionary to Burma, had labored long in that country with apparently small results, he was asked, "What are the prospects?" He replied, "The prospects are as bright as the promises of God."

Some of God's Promises: (Have members read the Scripture verses at the direction of the leader.)

God, in His Word, promises us many things. Some of these promises, the fulfillment of which we may look for with expectation, are found in the following verses of Scripture: Ps. 50:15; Prov. 3:1-6; Rev. 3:20; Ps. 145:18; Isa. 41:10,13; Matt. 5:3-12; Matt. 7:7,8; Isa. 40:31; Matt. 11:28-30; Ps. 84:11; Ps. 29:11; Ps. 37:3-5,23,24; Ps. 55:22; Ps. 91:9-12; Ps. 34:15,17-19; Malachi 3:10; Ps. 2:8; Matt. 28:19,20.

Song: Bible Songs Hymnal No. 70.

Leader: God has made many pre-

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It Can Be Done

By MRS. W. J. HARPER McKNIGHT, Buffalo, N. Y.

A few months ago while visiting in Buffalo, I heard of the remarkable Mission Study Class described below. At once I asked Mrs. McKnight not only to write this up for the Magazine but to tell the story at the World Institute of Missions at Chautauqua, N. Y., which she did in a very fine way.

We hope that many reading of this one class will decide that "It can be Done" in their societies also.—Editor.

THIS is the story of how a mission study class of one hundred and twenty-five women was conceived in a spirit of prayer, born of carefully laid plans, and grew in numbers, enthusiasm and spiritual strength. For years we have had a mission study, each year trying a different method in an attempt to find the most successful plan possible. We have had the study in connection with our regular missionary meetings, usually during the months of January, February and March, or, we have made these meetings special dinner meetings in the evening. Year before last we united with the other missionary societies and the Women's Bible Class in sponsoring these dinner meetings which were very successful. But last year we reached a high peak when the above mentioned organizations sponsored a special mission study class on the four Thursday nights of February, with a total enrolment of 125 and an average attendance of 100. This seemed to be the perfect plan for which we were seeking and next year we shall follow it in every detail.

How did we do it? First, we planned carefully and prayerfully a long time ahead — to be exact, when our 1936-37 yearbooks were made and put into the hands of the women, April, 1936. Everyone then knew what to expect in February, 1937. One of our fine consecrated women, Miss Stella Beilfuss, was appointed to work with the writer who has always taught the classes, and as the time drew closer we carefully planned details. I should like to say here that the success of the entire enterprise was largely due to the fine way in which she carried out the plans. Miss Beilfuss presided at all the meetings and conducted a most beautiful devotional service each time.

We mimeographed very attractive invitations which were personally placed in the hands of every woman in the Church. Simultaneously with the issuance of the invitations we displayed attractive posters made by some of our high school art students. Also we gave notices to the press and incidentally, this is a phase not to be neglected. The news of a mission study class is sufficiently different as to attract attention and arouse interest—enough so that at our last meeting a reporter from the leading Buffalo paper attended and gave us a fine write-up. This is properly a part of the modern Church set-up.

The first three meetings began promptly at 7:45 P. M. with a fifteen-minute devotional service, special music, and announcements, followed by the lecture one hour in length. Immediately at the close light refreshments were served, the

decorations being in keeping with the color scheme and general theme of "Congo Crosses." One attractive feature was the decoration of individual cakes with the form of a cross. The last meeting was a dinner meeting with more elaborate decorations and a more extensive program. We had as our guest a girl from the Congo who is attending High School here while her parents remain there in missionary work. Her message and display of articles brought from the Congo was a marvelous climax to the study.

Our own ladies' chorus sang Negro spirituals at each of the first three meetings with a trio of colored girls from one of our colored churches singing the last evening. We had a splendid librarian who visited the various public libraries and secured all available books on the subject which she brought to the meetings for distribution. Also magazine articles and books were contributed by members of the class. All of these were much in demand and a great deal of reading was done. An interesting outgrowth of this is the establishment of a permanent missionary library.

One of our most interesting and effective methods which produced splendid results was the use of what we called a "score card". Regular 3 x 5 ruled filing cards were used, one being prepared for each woman who marked her own score each evening as it was handed her upon entrance by the attendance secretary. The points to be scored were listed down the left side of the card as follows: attendance, five: punctuality, five; service, ten; reading, fifty; notebook, twenty-five; followed by the work "total". From the center to the right side of the card were four columns—one for each week. "Service" was for bringing new members, ten points being given for each one. "Reading" of a book merited fifty points with a lesser number being given for a magazine article. In the preparation of a notebook much ingenuity could be exercised. For each lecture an outline was given and these could be filled in as much as each person desired. The first lesson which was in the form of a geographical, historical, and international background was mimeographed (by request) and a copy given to each member of the class to be inserted in the notebooks. Interesting pictures, magazine and newspaper clippings were used, together with many artistic and individual touches so that many interesting and instructive notebooks were made and displayed at the last meeting. Also, at the final meeting the score cards were marked, collected and quickly totaled so that at the conclusion of the dinner an award could be presented to the women receiving the greatest number of points. The winner earned five hundred points having read a great many books and articles and prepared a wonderful notebook. Incidentally it is interesting to know that she continues to add to the notebook.

A mark of recognition was given to every woman with perfect attendance—a little blue ribbon with a gold star pasted on it in imitation of the "Stanley flag" which was sug-

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Miss Helen Sill, R. N.

By MISS ANNA B. WATSON, M.D.

IN the Autumn of 1906, when the Martha J. McKeown Hospital, Tanta, Egypt, was in its infancy, the medical staff was enlarged by the addition of Miss Helen Sill.

Miss Sill was a woman of education and culture—a graduate of the Nurses' Training School, Presbyterian Hospital, New York City. She was young, enthusiastic, anxious to serve. The work was not easy. There was a great difference between a hospital in New York and the small Mission Hospital in Egypt.

She adapted herself to her new environment, eagerly, and faithfully performed each day's task. A large part of her time was served in the children's ward, where her loving and sympathetic heart had full expression. She had the gratification of seeing many a poor, neglected, under-nourished child nursed back to health and happiness.

For a term of three years Miss Sill served the hospital, with skill, patience and loyalty. By unanimous vote the Hospital Board asked her to return for another three years.

After a tour around the world and a short furlough in America, she returned to Egypt. Again her service was marked by faithfulness, sacrifice and generosity. As an example of her generosity, she served this term without salary. I can yet see her going about her daily tasks, when the days were hot and the work heavy. How did she do it? Not in her own strength. Hers was a Christ-centered life. For His sake she gave her time, strength and resources that Christ might be known to Egypt.

In 1913 she returned to America and made her permanent home in Long Beach, Calif. This time she brought with her a little orphan of three years whom she later adopted. This little one, Asfoura by name, became Miss Sill's very life. For her she worked and sacrificed. Miss Sill had the great joy of seeing Asfoura develop into a fine Christian woman. She graduated from High School, entered the Methodist Hospital, Los Angeles, where she graduated in the Nurses' Training School in 1933. Immediately she was employed in the Long Beach hospital, and continues to work there.

Miss Sill's home was always open to missionaries. It was a joy to her to have them in her home. Dr. Caroline Lawrence, a life long friend and co-worker with her in Egypt, was in her last illness, tenderly and lovingly cared for by her.

Mrs. Johnson Calhoun writes: "Miss Sill was a loyal friend of the pastor and his family. She will be greatly missed in the church."

Miss Sill was a daughter of the late Dr. and Mrs. Sill of Argyle, N. Y. On June 20th she was called to her Heavenly Home. She leaves a brother to mourn her loss.

"Farewell, whose like on earth I shall not find,
Whose Faith and Work were bells of full accord,
My friend, the most unworldly of mankind,
How loyal in the following of thy Lord."

Mrs. Elizabeth Newlin Giffen*

"A WOMAN that feareth Jehovah, she shall be praised."

When we recall the memories of this mother in the mission and the Egyptian Church, we think of her as a truly womanly woman and one who feared Jehovah. She came to the field unmarried and was assigned to work in the Ezbekia Girls' School in Cairo, where she soon proved herself to be an educationalist of unusual ability.

1883 she became the wife of Dr. John Giffen, and through the years they maintained a home that was marked by hospitality for both their Egyptian friends and American co-workers. Mrs. Giffen was an unusual mother, not only to her own children, but to many of the younger missionaries who needed her wise counsel or encouragement. She was queen in her own home and directed her household with great care and efficiency. Her interests were as wide as human need. She was a tireless visitor in Egyptian homes and the old-school Bible woman was always sure of a sincere and sympathetic friend in her. Notwithstanding her frail body, she sometimes accepted temporary assignments in both the school and evangelistic work of the Mission. After her husband's death she returned to America and made her home with her daughter, Mrs. Headley, in Cincinnati. She was truly a woman "endued with grace," one who lived in closest fellowship with her Lord. In her latter years she spent much time in the ministry of prayer for her fellow-missionaries. She was always interested in the mission circular letter and often she would take the letter and the prayer cycle and station by station pray for each individual missionary on the field.

It is with grateful hearts that we record our appreciation of her life.

*Resolution prepared for the Minutes of the Egyptian Association.

IT CAN BE DONE

(Continued from page 84)

gested for use in the study of the Congo. Also for those who had brought new members a little red, white and blue ribbon with a gold cross pasted on it was given. This signified the relation of our own country with the work of the cross in foreign lands. For the actual presentation of the study many maps, charts, diagrams and pictures were used with as many articles as were available from Africa to create the proper "atmosphere."

The keen interest, the eagerness, the enthusiasm, the fine spirit, and most of all the spiritual atmosphere which prevailed made us realize that this was the finest thing, we, as a group of women, had done in the ten short years of our Church's life. This is not in any way the whole story because it is only a part of a broad, extensive program of missionary education carried on by pastor and people over the years.

Truly "it can be done."

Mrs. E. L. Porter

OUR heavenly father has called home, Mrs. E. L. Porter, the wife of Dr. Porter who for twenty-two years was president of Gordon College, Rawalpindi.

Mrs. Porter will be long remembered in Rawalpindi where she took such an active part in Christian work. She was a faithful attendant at the Sabbath School where for many years she taught either the women's class or the young girls' class, as needed. She was always present at the church services and the station prayer-meeting. For years she was superintendent of the Junior Societies of the district and organized the Junior rally and had, each week her own Junior Society at her home for a meeting and games. She was president of the women's missionary society and was its most efficient and zealous worker. She was Indian Editor of *The Womens Missionary Magazine* and statistician of the women's work. Once each week she went with Mrs. Samuel to hold services among the women in the brick kilns. She was so quiet about her work that none of us ever knew how much she did. She never forgot or neglected any detail of her work, each little thing being as conscienciously well done as the big tasks.

I think every member of the mission and probably many others received each birthday, an exceptionally pretty card and a note of greeting and good wishes from Mrs. Porter. Several of these loving remembrances came to different members of the mission, after the cable announcing her death.

She was a great lover of flowers and on almost every evening was to be seen out in the gardens working with one or another of the college gardeners. The college gardens and her own yard, were the prettiest to be seen anywhere around. No one will ever know the numbers of beautiful bouquets that went in a steady stream from her hands to the homes in Rawalpindi. They went to new mothers, to sick beds, to weddings, to anniversaries, to funerals, to the church and to the college chapel.

Her flowers and her remembrances—We shall never forget them.

We shall miss her in the station and in the mission and we shall miss her wonderful letters but her faithful service and active interest will be an inspiration to all of us who knew her.

Isabelle Stewart.

They that live beyond the world cannot be separated by it.

Death cannot kill what never dies. Nor can spirits ever be divided that live and love in the same divine principle, the root and record of their friendship.

Death is but crossing the world as friends do the seas; they live in one another still.

This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.

—William Penn.

Good News from Far Countries

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

A MESSAGE FOR HUNGERING HEARTS

By MRS. MARY SAMUEL

The Bible Women's Training School was in Dhariwal this year, and we have all been away from our work for nearly a fortnight.

Last week I was in one of my old homes again. The woman had been ill, and her husband is not good to her. On seeing me she exclaimed, "Oh! I am so glad you have come, how I have longed for you and the message. I knew if you would give me that message, that it would bring me comfort." She brought her Urdu book and read from it then she listened eagerly to the Bible message.

Mrs. Samuel and her son John. Dr. John is a doctor in our Taxila Hospital.

This week again I went to this home, with much prayer. She was there, still weak from her illness, but her face beamed with joy, as she watched me enter her house. She had two visitors. Without a word from me, she said to her visitors, "If you would listen to the message this woman gives me about God, you would be charmed." I talked and they talked for an hour and a half and how very blessed that time was. They were dear, they were hungry for Him; they were charmed with His message. One said to me, "It seems to me that you love us and care for us, you seem like our very own." "Yes," I said, "I am your own, but see how different we are because you have not found Christ as your Saviour." They said, "Well, all religions lead to God." I asked, "Have you, as Hindus, found Him yet?" They replied, "No." I said, "Then how do all ways lead to Him?"

Souls are hungry, the Saviour is walking in every road seeking whom He may save. They are charmed with Him when they find Him.

WHO WILL WRITE THE FIFTH GOSPEL?

By an Indian Layman

The Gospels of Saint Matthew, Saint Mark, Saint Luke and Saint John are being read by multitudes in India. The large circulation of these glorious portions of God's Word is one of the most significant facts to be met in any survey of Christian forces in this sub-continent where one-fifth of the human race is found. They are in far more homes in India than are the sacred books of Hinduism, and while they are not accorded equal reverence in all homes, they are undoubted factors in determining the attitude that prevails in many of them on matters of ethics and morals and also in a more limited way in religious

practices. Many Hindus are better acquainted with these Gospels than with any of the vedas or other sacred books.

The four Gospels do not, however, entirely satisfy Indian thought and aspirations. Over and over again I have been told by Hindu friends that they miss the one thing necessary to make them thoroughgoing Christians. It is a fifth Gospel —a living gospel. They want to read a convincing story of Christ in the lives of His followers. They say they read of Christ in a good many lives and are often much impressed but that they generally run across something that disappoints them so badly that they turn away without caring to know any more.

The four written Gospels can bring men on to the road that leads to Christ, but ordinarily the fifth Gospel, living in flesh and blood, is necessary to bring them along that road to the feet of the Saviour. This fifth Gospel is permeated by love. It is conscious of power but is not proud or boastful. You and I can be transmuted by divine power into copies of this Gospel. It is the highest possible destiny for us. Let us submit ourselves to God for the working in us of this miracle of His Grace.

Reprinted from "The Indian Witness," Lucknow, India.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

INTRODUCING MRS. EWING M. BAILEY

As has been reported in a former issue of this Magazine, Miss Minnehaha Finney has resigned as Associate Editor for Egypt because of retirement from the field. Twenty-one years ago, Mrs. George Moore, then Editor of *The Womens Missionary Magazine* selected a woman from each of the four foreign fields to act as editor for her field. Miss Finney was chosen for Egypt and has continued through the years providing news and articles on various phases of the work, planning for "Specials", collecting the materials and assembling pictures. We cannot speak too highly of her devoted efficient labors.

At the winter meeting of the Egypt Association, Mrs. Bailey was chosen to succeed Miss Finney upon her retirement. We welcome Mrs. Bailey to this fellowship and service.—Editor.

A CLINIC AT SIDI BISHR

When I first saw Sidi Bishr in 1924 it was a wide stretch of sand with the mat huts of the American Mission summer camp and a few straggling Bedouin tents set in between the Mosque of Sidi Bishr and a palm grove on the edge of the cultivated land. The nearby beach was almost exclusively used by the members of the Mission.

A few enterprising folks had made some effort to relieve the glare round the mat houses by planting sea weed or by bringing trees from the nursery at Assiut College. The former effort had to be abandoned because the plants round the huts formed a refuge for scorpions and other small reptiles, while the Bedouin goats dined sumptuously from the bark of the young trees, only a few of the most hardy surviving. Returning after several years we found the camp greatly beautified by a number of small trees and oleander bushes. Some of the trees are "Climbable" which greatly delights the hearts of the small boys and brings joy to the eyes of the older folks.

Camp life to most of the men means merely a change of location, for here they bring the many jobs of a clerical nature which have been crowded out during the busy year.

Seldom does one hear that all of these odd jobs have been completed, when the missionaries break camp at the end of the summer and return home. But for the housewife it is a complete change. Housekeeping is of the simplest, callers are few, and one is relieved of the close supervision of the children which goes with life in the home station.

To the west of the camp there is a Bedouin hut consisting of a two room tent, occupied by one family. The father is a son of the Sheikh who stood guard for the camp for many years, and serves as one of the *ghaffirs* or night watchman. These people obtain water from a faucet in our camp. Lying in a hammock one morning, reading, I noticed two children going in the direction of the water tap, the little girl carrying on her head a four gallon gas tin and leading her little brother by the hand. The boy was crying, and when I got up to go to him I found that he was almost blind with conjunctivitis, the lids being swollen shut and pus oozing out. I took the child home and asked permission to put "medicine" on his eyes. The mother gladly consented and brought along three other children to be treated at the same time. In less than a week the little boy's eyes were better. Soon others, who had heard that help was to be had for the asking, came, and daily a little clinic was held on the porch of the hut in which we lived until we returned home at the end of the summer.

This year we were fortunate enough to have a large tree at the back of our house, one with beautiful spreading branches under whose generous shade we are protected from wind, glare and sun. The morning after our arrival this year the man who does the odd jobs round the camp came to ask if I had brought my medicine with me, as his baby had had sore eyes for several weeks and they had been waiting for my arrival. The sister of the same man brought her little girl whose eyes had been sore all winter and who had been treated without result. I started my clinic under the tree and for two months those Bedouin women came for the little help that I could give them. Followers of the prophet all, yet knowing nothing of their religion, living little better than animals, they expend hours of toil upon simple tasks which occupy us for only a short time because their tools are so primitive. They have but the barest of livings and consider all that comes to them, whether of good or evil to be "the will of God."

Mrs. Ewing W. Bailey,
New Editor for Egypt

One wee babe, the granddaughter of Abd-el-Aziz, the old man who has supplied the camp with vegetables for many years, was brought by her mother, a bright intelligent looking girl, but illiterate, and knowing nothing of baby craft. In addition to terribly sore eyes, the little mite had a large boil on her cheek which had burst, and the discharge had infected the whole of the ear, and the head was covered with filth. The mother had tied a dirty yellow handkerchief over the

face causing immense suffering to the child as well as polluting every breath she took. After dressing the child's sores as best I could I told the young mother how to care for the baby, and explained the value of cleanliness, and supplied her with clean cloths for further dressings. She came faithfully every day and there were signs that she had followed directions to the best of her ability and resources. The sore eyes have cleared up and the infected area is gone.

The clinic has no age restrictions, wee babies and grandmothers are equally welcome. The old women sit round and comment on the severity of the various cases as they come along. They are truly Eastern in their comments, "God the Compassionate, look at the granulations there"; "Truly she would be blind were it not for the lady doctor"; "Don't be afraid, oh my daughter, the lady of the gentle fingers won't hurt you"; "Why do you cry, you son of a dog, when the lady paints your eyes? Pull yourself together", and to me "May the Lord lengthen your life"; "May he bless your husband and children"; "Peace be upon your fingers"; "Lady, why do you tire yourself thus, we are only poor and ignorant"?

Humbly I say that we are Christians, and that we try to follow the Christ who, when he was on earth, went about doing good, and who still loves the little children and would have them for his own.

A few minutes each morning, the clinic room a beautiful tree, and a few simple medicines costing less than a dollar, give physical sight to a number who might otherwise be blinded, and relief to others who have suffered for years.

That their spiritual eyes might be opened to see their Lord through these simple means is my prayer.

Mrs. Ewing M. Bailey.

VISITORS IN EGYPT

By LOIS D. KINGAN, Benha, Egypt

In 1929 when the Benha Girls' School was deprived of its appropriation, from the Foreign Board, its support was assumed by Mr. and Mrs. Brittain of Erie, Pa. Their interest in the school has taken on large proportions. Year by year the appropriation has been paid and overpaid. Letters have come regularly from them assuring us of their prayers and interest.

To our joy and delight Mr. and Mrs. Brittain made their plans to come to visit Egypt, or shall I say to visit the school and while here to visit Egypt. Their dream came true and ours. They arrived just ahead of Santa Claus. I think that they were too heavy to come in his pack. It was my pleasure to meet them in Alexandria and to bring them to Benha. Mr. Brittain having a natural gift for languages bowled over the reception committee by greeting them in Arabic. They had written us, "We are coming to celebrate with you our Friend's Birthday." Truly it was a blessed day. Early Christmas morning the teachers wakened us with carols. At seven the glee club of the school gathered in the court to welcome our guests in song and to herald the glad tidings of the day of "Unto you is born this day in the City of David, a Saviour which is Christ the Lord." As the guests looked from their window they caught the first g l i m p s e of the school and the girls for which they had prayed so often and had given so much in the name and for the sake of Him, whose birthday it was. At noon fourteen of us sat down to Christmas d i n n e r together, ten Egyptians, teachers, and Biblewomen, and four Americans.

School days later, brought opportunity for the friends to see the girls and teachers at work. Even the smallest child learned to lisp,

"Howdy do, Mister and Missus Blitten." They came to know them and love them. I am sure that Mr. and Mrs. Brittain will not soon forget the speeches of welcome, especially the poem delivered with oratory and gestures not to be matched even in the Senate. The farewell speeches were much harder to give and brought lumps in our throats.

Indeed the Brittains became so much a part of Egypt that we feel that they have just gone on furlough. Not only were they interested in their own work but found time to visit every station and so met every missionary along with many of the Egyptian teachers and evangelists. They visited with eyes and ears wide open and hearts attuned. They saw an unfinished church and promptly made a donation to it; they saw the need for a new rug and other things in one of the larger schools so left money to buy them; they saw the need in our district here for another Bible woman, so made out a generous check to Mrs. Coventry to enable her to secure one; a servant with a sick baby received money for medicine . . . and so I could go on. Their last act in Benha was to present the school chapel with a large pulpit Bible, thus it becomes a constant reminder to us that they are colaborers with us in the spreading of its message. New Testaments to all of the servants brought joy and blessing to the donors and to those who received them.

Not to let any piece of work go untried, Mr. Brittain spent a few days in Tanta Hospital. He came out a booster. We are indeed thankful that both Mr. and Mrs. Brittain enjoyed fairly good health during their visit here, and in Palestine.

Lest you may think that the Brittains were not orthodox tourists as well, I must tell you that they succumbed in a big way to the Bazaars and to camel riding. Gathering from Mrs. Brittain's remarks, I would judge that she found the former a much more comfortable pastime.

The Brittains charmed everyone, everywhere, Egyptians, and Americans, older and younger ones. A very little lad on being told one day "A fairy told me all about you," asked "Was it Mrs. Brittain?"

We were sorry to see our friends go back to America, still we know that they will be a blessing there and that Egypt will gain, for they can but speak of the things which they have seen and heard. It is our prayer that many will catch their spirit of enthusiastic missionary zeal.

A MEMORABLE VISIT

By MISS ELLA BARNES, Cairo, Egypt

We lady missionaries are each one given a task that keeps one right "on the job." We have no time to run about to see what and how the others are doing. Shall I tell you of a surprise treat that came my way some years ago? I had not been feeling very well, and my fellowworker managed to send me off to Tanta for medical examination. Dr. Grant did not find it necessary to keep me in the hospital, for which I was very thankful. He seemed to think it would do me no harm to go out on the Delta car for a few days with Miss Finney. The next day I had the joy of going with Dr. and Mrs. Grant and Mr. and Mrs. Cruickshank in their automobile to have tea with Miss Finney, and incidentally to take her some provisions which she was needing.

When we finally reached the Delta car away out at the end of one of the shunting tracks of a Delta railway center, the car looked so small that I wondered how in the world we were to get into it. Miss Finney met us with her happy smile, and soon we were seated in that wee sitting room and enjoying

a good tea. (A table had dropped down from the side wall, and folding chairs had come out of clever hiding places, and tea had come in from the weenty-teenty kitchen.)

Our good friends returned to Tanta and I was left to enjoy three never-to-be-forgotten d a y s w i t h Miss Finney. A comfortable bed came down from wall at the rear of the car and how I slept.

We started out as soon after breakfast as possible and visited in homes until time to return for late lunch. Then after a rest, we went out again after tea for more calling. As we neared the car at dusk the second day I was there, we met a large group of boys whom Miss Finney recognized as coming from the boys' school. She stopped them to ask what they were doing out there that late in the evening. They told her that they were just returning with a teacher from a village where they had attended the funeral of one of their teachers. When h a d h e died? That morning. Where? He had dropped dead in the school room. Miss Finney remarked that our work was cut out for us the next day.

With a Bible woman, we left for the village. We understood that there were no Christians living in the large village.

We found the house crowded with mourning women, and a tent set up for the men. We were ushered through the outer rooms, managing somehow not to step on anyone, and reached the private room where the widow and her nearest friends were seated. Miss Finney asked me to keep praying that she might be guided to give the message in the right way. She had known this sheikh for many years. The widow seemed very glad to meet Miss Finney and all barriers were broken down for the time we were there. Then Miss Finney asked the woman if she thought the mourning women in the other rooms would be willing to keep quiet while the Bible woman talked to them.

The widow stepped to the door and soon had perfect silence as she asked the women to keep still and listen to one of the visitors read to them from the book that her husband had loved to read.

One can never know how far-reaching such a message may be. We trust that the Holy Spirit sent this message to hungry souls. I shall never forget how tactfully and lovingly Miss Finney and the Bible woman talked to those women that day.

As we were returning to the car, Miss Finney handed some leaflets to a man sitting at his wayside shop on the street. He was the type of man who wears a turban, and he was thrown into such a rage at sight of those tracts that I wondered if we were going to be killed, or if he was going to drop dead in such a fit of anger.

Miss Finney boldly stepped up to him and addressed him as the wearer of a turban, and asked him if he meant to say that he thought people ought to get drunk on intoxicating liquors. He was so astonished that he cooled down and listened to her. She said, "You and I may not agree in some things, but we can agree to fight this terrible curse of drunkenness." They parted friends. When I asked her about it several months later, she said that that man was one of her best friends, and always greeted her with smiles and asked for more leaflets.

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

VACATIONING IN JUGO-SLAVIA

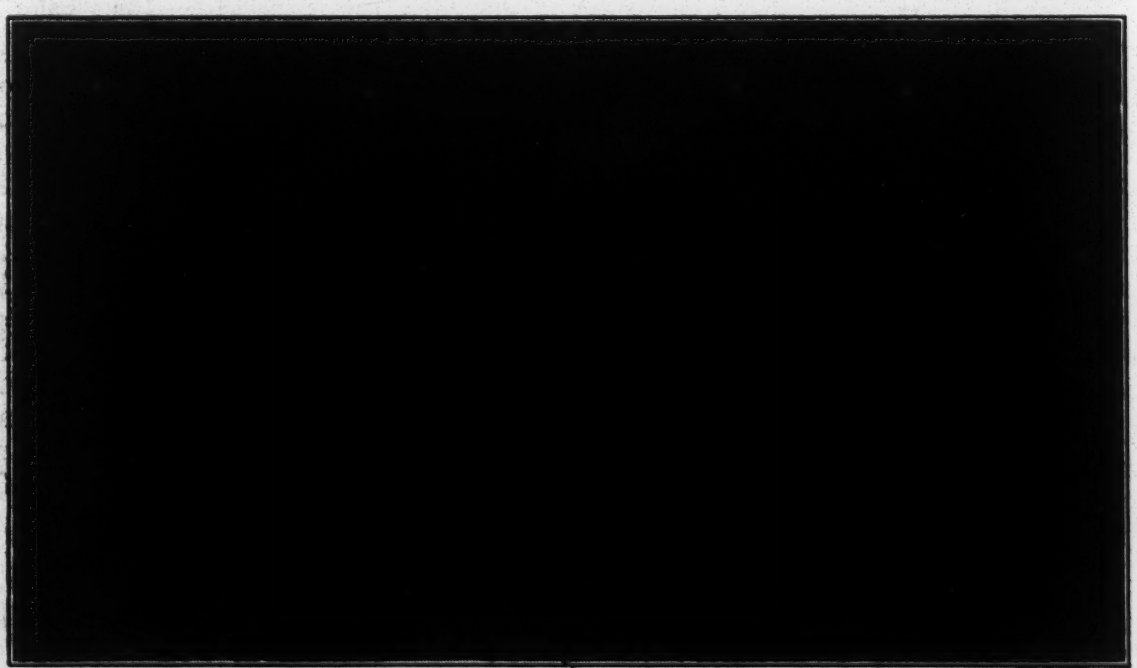
June 22nd, 1937,
Italy near Triest.

My Dear Friends in America:

I've left the heat and dust of the Sudan and have sailed away to cooler shores there to regain some lost weight of body, acquire a new supply of energy and to find new inspiration in the beauties of woods and hills in the cool, refreshing atmosphere of northern Jugo-Slavia.

I can scarcely tell you my exact whereabouts. I am on the summit of a thickly wooded mountain belonging in some way to the Austrian Alps. From the very peak, the Mediterranean can be seen to the west; and on the east, through the intertwined branches, can be seen the tops of pines lower and lower down until at the foot of the woods there spreads out before one a most lovely plateau all beautifully green, yet with enough variation in color of fields of various grains in all stages of progress to make the landscape appear very like an old-fashioned garden with here and there clusters of fruit trees through which peer out tops of village homes.

I came over from Jugo-Slavia this morning in the company of my big brother and two other young men from our village. The men came up to cut trees and get them ready for the market and I have come up simply to enjoy, to the fullest extent, the beauty of tall pines and sturdy oaks and the peace and quiet of this lofty height. The weather is damp and chilly. I arrived nearly soaked—inside from perspiration and outside from little showers off dripping trees from last night's rain. The men have gone off to select trees and mark them for felling and I have gathered fire wood and have found some dry fagots with which I've started a bonfire already booming. I've carpeted the ground under and about me with pine branches and am sitting drying my clothes, listening to the birds singing and thinking of you. The air is unbelievably



The wood cutters as seen by Miss Turk in the Austrian Alps, Italy.

balmy and the fragrance of pines permeates the surroundings of our temporary home in the woods.

We didn't get an early start this morning. The sun was high in the heavens before we left the village and it took us three hours to arrive. The men are losing no time making short work of bringing trees to the ground. Daylight in a thick forest comes late and leaves early and men work hard and fast in order to make the long trip pay. Men do not come and pitch their tents and stay for days at a time as I believe they do in lumber camps in the States.

Men help each other. They come in groups of four and six and in one day are able to fell and clean from twenty-five to thirty trees. It seems strange to see white men working so hard with little evidence of fatigue. The atmosphere is conducive to hard and long hours of labor. I forget that I am out of the Sudan where white men cannot endure long hours of hard labor out under the heat of the tropical sun.

This particular piece of woods is in Italy only about ten miles from the Jugo-Slav frontier. Before the war this was all Austria on down to Triest and the Sea. Now, one mile from my home and we are in Italy, making it possible to walk that impossibly-long-sounding d i s t a n c e from Jugo-Slavia into Italy in 10 minutes. There is a law here that lumber cannot be taken across the border. That which is felled on Italian soil must be sold in the Italian markets and the other practically given away in the market of Jugo-Slavia. Therefore, this lot of trees must go to the market in Postumia, Italy. But the only road through the woods leading to the market is a private road and travel over it is very expensive. The only alternative is to take it en transit through Jugo-Slavia. The men load it onto their w a g o n s, have it stamped by one of the Fascist guards, take it over fifteen miles of road through Jugo-Slavia into Italy where they are received by a similar guard who vigilantly watches the process of unloading and the exchanging of money and then escorts the empty wagons with their respective teams of oxen or horses to the frontier. The whole journey takes from daylight until well into the night. The trip is especially tedious if the farmer is dependent upon oxen.

Practically all the produce of the Jugo-Slav farms and much more, finds a ready market in Italy, but is very cheap in Jugo-Slavia. This part of Europe's market, Vienna, was taken away at the time when the grouping of the European countries took place immediately following the war. Two beautiful sections, practically Austria's entire source of farm supplies, Slavenia and Croatia were handed over to Serbia. Beograd, enjoying a very low standard of living, is no substitute for Vienna, Triest is across the border in Italy and her credit is not so good. Money in Jugo-Slavia is difficult to earn. Slovenia and Croatia—around 5,500,000 folk will not soon learn to live amicably with Serbia. Much can happen to break the peace and beauty of this beautiful spot.

Frances Turk.

A SABBATH SCHOOL THAT'S DIFFERENT

By MISS E. VERNA PILLOW,
Omdurman, Sudan

I wonder how far away the strains of the song can be heard:
"I'm feeding on the living bread
I'm drinking at the fountain head
And whoso drinketh Jesus said,
Shall never, never thirst again.
What, never thirst again?
No! never thirst again."

It is coming from the throats of about 50 or 60 boys and girls who have come for afternoon Sabbath School in the Moslem district of Om-

durman. Those of us who are close to the singing wonder that some don't split their throats or our eardrums with their lustiness. Often one realizes that the singing would be more tuneful if the damper were turned on and also the little wheezing folding organ that is being pumped vigorously would have a better chance of leading out. But then when we consider, we think how much better to be thus occupied than to be poking a next door neighbor with a stick or eating a pocketful of peanuts. And so the lusty singing continues from one chorus to another until time for the lesson has come and the crowd is divided into the various classes.

We might look the crowd over because it's not just like any U. P. Sabbath School I've seen before. A boy of eight comes a little late carrying little one-year-old sister on his hip. He sits down on the end of the front bench and manages quite well, but before it is over he tires of being nursemaid and goes and delivers his burden to his seven-year-old sister. There are others in the crowd minding baby sisters or brothers who only seem to be able to be kept quiet with frequent trips to the big earthen jars just outside the door to get a drink of water. Then there are three or four little black children who come dressed in torn dirty rags that only half cover their thin little bodies. The few women who come and sit up toward the front can't resist the good opportunity to talk over together the gossip of the past week, not omitting the price of the pastor's wife's new dress, which is all somewhat disconcerting to the teacher. While the majority of the smaller boys are Moslem, the greater part of the others are Copts. Faces in the crowd vary in color from black, brown and olive to white.

On nights when lantern pictures are shown the audience swells to nearly 100, when more young men and boys attend than usual. It is during these crowded and usually noisy meetings that I think the pastor, Rev. Boulis, shows the patience of Job, for as he tells the story he must stop now and then to quiet some giggling boys, or wait for the buzz of talking to stop in the back of the room. Then, too, one never knows when a stone may come flying in the window.

You could picture this all a little better if you knew that the church is a one-room mud building with a dirt floor, and the seats are benches. The finding occasionally of a scorpion sometimes causes a little excitement. Once one was found in the drinking water and another time we left a little early to take a teacher to the hospital for an injection because she had been stung by a scorpion.

But for all the peculiarities of this Sabbath School it is a place honored by the presence of Him who says, "Whoso drinketh of the water that I shall give shall never thirst again." Boys and girls, and men and women are coming to a knowledge of this truth and we pray that this living water may become in them a well of water springing up into everlasting life, and that the story may be spread wide through the fruits of their lives carrying the message to thirsty souls, as now it is heard through their lusty singing—

"What, never thirst again?
No! never, never thirst again."

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

A NEW EDITOR FOR ETHIOPIA

For some years Mrs. B. B. Buchanan of Sayo, Ethiopia has been our faithful and capable editor for her field. Because of the circumstances keeping the Buchanans in the U. S., Mrs. Buchanan asked that some one on the field be given this responsibility.

We wrote to Miss Ruth M. Nichol, asking her to undertake this work. In accepting she said: "Yes, I did sigh when your letter came, for it is an added responsibility to try to shoulder, the Magazine editorship for Ethiopia. It will be difficult to get people to write, because of our depleted forces. The only thing that burdens in finding time. Nevertheless we do want our field to be known at home so that our people may pray for us more faithfully and intelligently."

*** * * * Even before your letter came I had in mind to write something about "Bob" since it so happened that I had never written anything in tribute to him."—Editor.**

A BIRTHDAY REMEMBRANCE

In retrospect, seemingly chance utterances often take on remarkably prophetic truth and significance. An incident of two years ago this month comes to mind. Some business matters had brought Dr. Hockman back from his post in southeastern Ethiopia to Addis Ababa for a few days. The mission family, as usual, were enjoying his refreshing presence. It was a disappointing fact, however, that "Bob" was scheduled to return to his work on October 29th, for that was his birthday. To make the best of the situation, however, an outdoor picnic supper was gotten up, and the birthday celebrated on the evening before the actual day. Ethiopian moonlight, a campfire, and good food make gloriously festive picnics right on our own compound. Happy fellowship around the campfire takes one's mind away from responsibilities that burden, and delightful relaxation comes upon all. Musings, speculations, dreams flicker before one as he gazes into the glare of the campfire. So it was that night. In the course of the evening, Bob in his inimitable manner, suddenly burst forth with the remark, "Well, I wonder where I'll be my next birthday—maybe in heaven!" Two months had not turned toward that next birthday ere that remark had become mysteriously and strangely true.

October was his birthday month, and as we recall the fact, we turn once again to pay tribute to Robert William Hockman. Much has been written to his tribute and praise. It need not be rehearsed. None of it has been extravagant; all of it has been true. This we can say having known him, served with him, loved him. He was not perfect — it would have deeply amused him had anyone teasingly inferred as much —but he wonderfully embodied and personified many of the finest and best attributes of Christian manhood.

**Miss Ruth M. Nichol,
New Editor for Ethiopia**

The memory of Dr. Hockman does not fade from us. His life has been indelibly written into the life of Ethiopia and into the lives of his co-workers. His name projects itself into our conversations naturally and frequently. How often one of us says, "Well, I wonder what Bob would have thought or done about that?" His presence is constantly felt, because of what he meant to the work of the kingdom in this place. Then, too, the work of his hands about us is an ever constant reminder of him. Often it seems as if we may veritably expect him to come in upon us with a merry greeting. Yes, he lives on; he is still a part of our group. Indeed, is he not a part of that cloud of witnesses that encompass us?

Not long ago, an amusing though significant incident occurred. It chanced that one of the missionaries happened into the room where a young boy was playing his cornet. The lad was one of the four boys who had been taught by Dr. Hockman to appreciate good music and to play the instrument of which Dr. Hockman himself was so very fond. On this occasion, the boy finished the piece he was playing, and then laid down his instrument. Rather absent-mindedly, the missionary picked up the cornet and examined it casually. The boy quickly spoke, though somewhat hesitatingly and apologetically. "Please, sir," he said, "Dr. Hockman always told us to h o l d our cornet so that we wouldn't get finger marks on it." It is over two years since Dr. Hockman had so instructed him, yet the admonition to be exact and particular had not escaped him. Far greater than that, however, is the fact that the same boy bears witness that Dr. Hockman challenged him to carefulness and exactness in the Christian walk of life.

Bob's question of that picnic evening two years ago is a question often asked, often thought upon. Where will we be this time next year? It is not a pessimistic question; no, rather a pertinent and adventurous one. In these days of uncertainty, it is one that comes to us in the work out here very persistently. Withal, we know it comes to all. The Evil One would feign disturb and baffle us by it; the Fairer One would challenge us to greater faith and trust. We would think of the words Bob painted on a plaque and hung in the hospital laboratory where he so loved to work: "Whatsoever ye do, do it heartily, as unto the Lord and not unto men." We would hear that call for hearty, God-ward living day by day. Even as our brother, we will go forward unafraid, committing all things unto Our Heavenly Father's keeping.

Ruth M. Nichol.

SUGGESTED DEVOTIONAL SERVICE

(Continued from page 82)

cious promises to His people. These promises may be claimed by individuals and by Churches. They may be claimed by large Churches and by small Churches, by city Churches and by rural Churches. The promised blessing does not depend upon the number of members in a Church, but upon the spirit of their worship. Jesus said, "Where two or three are gathered together in My name, there am I in the midst of them." The important thing is that, if the condition of the blessing is met, the fulfillment of the promise may be expected.

Prayer: For Churches in the rural sections of America. (For suggestions, see pages 9-17 in the Prayer Cycle.)

Song: Bible Songs Hymnal No. 93.

Foreign Field Survey Committee

AS WE SAIL

Three months ago a visit to our foreign fields was as unlikely for us as a trip to Mars. Yet here we are, Mrs. Boobyer and I, with our faces set to go to the Orient under the rather pretentious title printed above.

We begin the journey with mingled feelings: humble, indeed, for who are we that we should be sent upon this mission; thrilled in anticipation of the ocean voyage and of experiences in store; eager to see the work in which we long have been interested; saddened by the months of separation from loved ones ahead; burdened somewhat by the duty imposed; but through it all, mindful of a new and wonderful opportunity for service.

Gradually the shores of home are drawing back from us. We are among those who "go down to the sea in ships." We take up our responsibility, buoyed by the kind messages, written and spoken, and the assurance that we shall be remembered daily before the One who never slumbers.

Mrs. A. J. Randles.

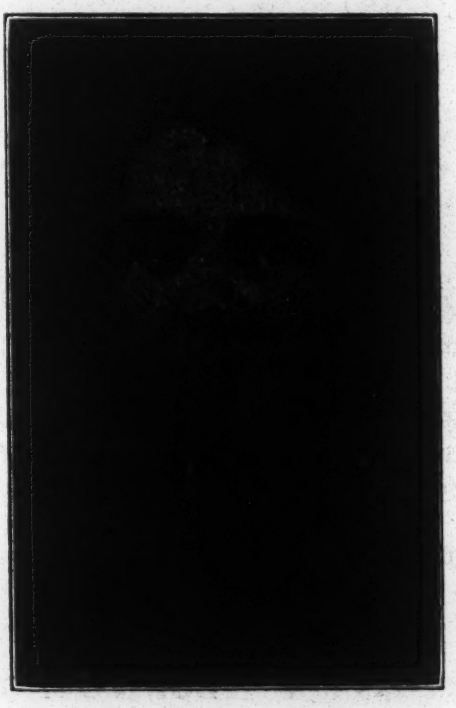
* * *

We are off! The good ship *Exeter* pulls slowly out into the harbor headed for the open sea. The stretch of water between the boat and the pier widens and only our heartstrings hold us to the shore. The feeling of the privilege that is ours grows, the sense of responsibility deepens. Our inmost cry is—"Lord, make us worthy, make us equal to the task." Pray for us—that we may have "seeing eyes"—and "hearing ears" and minds alert to accomplish the purposes of this visit. Pray that we may be equal to every days' travel, duties and contingencies, going on in health and safety. Pray that our loved ones may be kept "in the hollow of His hand."

"On us let the grace and beauty
Of the Lord our God remain;
Strengthen us for noble duty.
That our work be not in vain."

Harriet S. Boobyer.

Mrs. A. J. Randles



Mrs. Harriet S. Boobyer

Editorial

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

FOR OUTGOING MISSIONARIES

Keep them in memory, O Lord,
Our brethren sent to preach Thy word,
In sickness, hunger, heat and cold
Them with Thy tender love enfold.

Lord, we beseech Thee, evermore
Grant unto them an open door;
That they may find in every place
Room to declare Thy boundless grace.

Go Thou before them all the way,
Their fire by night, their cloud by day;
Till, all their journeying perils past
They reach their home and rest at last.
—*From an Old Moravian Hymn.*

It is very refreshing to note the upward trend in our missionary work. Turn to page 66 for the pictures of the missionaries present at the New Wilmington Conference. Part of these had arrived on furlough, the others are returning to their fields after furlough.

Some new recruits were sent to India last year. One young man and his wife, the Reverend Willis McGill and Mrs. McGill, The Misses Anderson, McMichael and Harper go as new workers to Egypt. The groups are sailing at different times.

We bid them God-speed and join in prayer for their safe keeping and a blessing on them as they begin service anew, or resume the service of former years.

"BON VOYAGE" COMMISSIONERS!

For many months now the matter of sending two members of the Board of Directors of the Women's General Missionary Society to visit the foreign fields has been under consideration. At the last annual convention in Indiana, Pa., final action was taken and later the Board elected Mrs. Harriet Boobyer and Mrs. A. J. Randles to serve on this commission. They are now on their way, having sailed September 16.*

The first message from these commissioners appears on page 99 sent just as they were leaving our shores. If the mails will be kind to us, there will be a letter from either Mrs. Boobyer or Mrs. Randles every month during their sojourn. The women of the church will be seeing the fields through their eyes.

"Bon Voyage" Commissioners! The women of the church will uphold you day by day in prayer through all your responsibilities and exacting duties.

*On account of a strike the missionary party was delayed two days—sailing September 16, instead of 14 as scheduled.

"A MAGAZINE IN THE HOME OF EVERY MEMBER"

October has come again. October with all its beauty is a beloved month. It is a month of special value to our missionary societies because in this month all activities have been resumed. It is a time to check over the whole organization, to see that every department is functioning, that every officer is on duty.

We want to call attention to the Magazine. In October many subscriptions will be expiring because many women have been accustomed to renew in this month. Will Literature Secretaries look over their lists and make every effort to have every subscription renewed and make an additional effort to secure new subscriptions.

There should be an increasing number of societies attempting to place "A Magazine in the Home of every Member". The fact that some societies have succeeded in doing it is proof that others can do it. Some of these societies are small, others large and one—West Allis, Wisconsin,—very large, sending in 99 subscriptions at one time. We give below the Honor Roll of One Hundred Per Cent Societies.

Alliance, Ohio
Kathryn W., New Concord, O.
Bellefontaine, Ohio
Reynoldsburg, Ohio
Cleveland (?) Ohio
Cleveland (?) Ohio
Findlay, Ohio
Indianapolis, Indiana
Lebanon, Indiana
Moline, Illinois
Alpha Guild, Chicago, Ill.
Hepburn, Iowa
Ewart, Iowa
Arkansas City, Kansas
Tulsa, Oklahoma
North Bend, Nebraska
West Allis, Wisconsin
Birmingham, Michigan
Military Avenue, Detroit, Michigan
Lyndhurst, N. J.
Forty-fourth St., New York
Garden City, L. I., N. Y.
WMS First, Wilkinsburg, Pa.
Evening Group, Wilkinsburg, Pa.
Clinton, Pa.
Ebenezer, R. R., Grove City, Pa.
Evans City, Pa.
West View, Pa.
Wallace Memorial, Pittsburgh, Pa.
Crafton Heights, Pa.
Willa Ramsey, Adara, Pa.
Westland, Pa.
South Philadelphia, Pa.
Twelfth Faith Reed, Phila., Pa.
Jean Morrison, Phila., Pa.
YWMS Ross Community, Pgh., Pa.

A FEW PERSONAL QUESTIONS

These questions are for just a few special people. Others may pass them over. However if there are women or young people or men who want to continue reading, they are at liberty to do so.

These are addressed to the people who attended a summer conference, or the W.G.M.S. Convention, or a School of Missions.

There were hundreds of such meetings held over the United States, and a goodly number in our own denomination. These meetings, in general, are planned for the study, of the Bible, for the study of missions, for the development of life and service, for leadership training, for the deepening of the spiritual life, for the upbuilding of the church.

Now what are you going to do to conserve the results of the summer conferences? What are you going to do to put into effect the actions of the W.G.M.S. Convention? Have you given your report? Do you think your duties are now over? Do you think you have

earned the expense that your organization put into your trip? What are you going to do with that note-book of yours that you kept with such meticulous care? Will you make it a "coffin or an incubator"? Do you remember that you said "That's a wonderful plan for a society. I shall see that we have a mission study class—a real one; I shall urge the organization of a Junior Society and of a Girls' Circle; I shall see that a great effort is made to place the Magazine in the home of every member; I shall start out definitely to help win every woman and girl in the congregation into membership of a missionary society." When you found that every one did not concur immediately with your new ideas did you become discouraged and cease talking about them?

Do you recall the anguish of heart you felt as you heard of the needs of a sinful world? Do you remember those moments of exaltation as you heard of victories won for Christ in many lands? Did you not get a new vision of Christ? Do you remember the silent vows you made. You said "I must try to bring this vision to the people back home. I shall be more faithful to my church than I have ever been in trying to win others to the Master." Do you remember you said "I can never be the same self-centered person again. I must give Christ the best of my life and of my service?"

Did you mean it? Then the church to which you belong will be immeasurably enriched because you attended a summer conference.

"I HAVE BEEN A CHRISTIAN TEN YEARS"

These are the words of a man, who is before the public today, the leader of the sorrowful land of China.

Perhaps many of the readers of this Magazine heard the impassioned appeal of Madame Chiang Kai-Shek over the radio a few days ago. China is in great distress and no two people in the world are more deserving of the prayers and sympathy of Christian people than the Generalissimo and Madame Chiang Kai-Shek.

The Mother of Madame Chiang Kai-Shek was one of the finest Christian women the world has ever known.. It was through her influence and prayers that her son-in-law was converted. Her own illustrious children were all educated in the United States and are leaders in the government, in the church and in the New Life Movement in China.

It is very significant that the Generalissimo and Madame Chiang Kai-Shek read the Bible and pray together every morning before the day's work begins. We give a few paragraphs from an address given by the Generalissimo at a church conference a few months ago, which reveal the inner life of this man.

"I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a copy of the Bible. In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

"I am, indeed, grateful to all my fellow-Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians."

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

SCRIPTURE NUGGETS FOR THE GOLDEN ANNIVERSARY THANK OFFERING

"Thanks be unto God for His unspeakable gift."
"He maketh me to lie down in green pastures."
"Enter into His gates with thanksgiving, and into His courts with praise."

"Give thanks unto Jehovah for He is good; for His loving kindness endureth forever."
"O my God, in Thee have I trusted."
"Lord, thou hast been our dwelling place in all generations."
"Day unto day uttereth speech, and night unto night showeth knowledge."
"Except Jehovah build the house they labor in vain that build it."
"Not by might, nor by power, but by my spirit, saith Jehovah of hosts."

"And I, if I be lifted up from the earth will draw all men unto me."
"Now is the acceptable time."
"Now is the day of salvation."
"I love thee O Jehovah my strength."
"Verily, verily I say unto you, if ye shall ask anything of the Father he will give it you."
"Every good gift and every perfect gift is from above."
"Rejoice in the Lord always; again I say, rejoice."
"Sing unto Jehovah, bless His name: show forth His salvation from day to day."
"Ask of me, and I will give thee the nations for thine inheritance."
"Remember His marvellous works that He hath done."
"Ye are the light of the world."

"The heavens declare the glory of God.
"How beautiful are the feet of them that bring glad tidings of good things."
"And the heavens shall praise thy wonders O Jehovah."
"None of us liveth to himself."
"Know ye not that your body is a temple of the Holy Spirit."

"O sing unto Jehovah a new song: Sing unto Jehovah all the earth."
"For God so loved the world that He gave His only begotten Son."
"For in the day of trouble He will keep me secretly in His pavilion."
"Every day will I bless thee; and I will praise thy name for ever and ever."
"Remember, O Jehovah, thy tender mercies, and thy loving kindness."
"I will sing of the loving kindness of Jehovah for ever."
"Now then we are ambassadors for Christ."
"Give thanks unto Him and bless His name."

"WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TO ME?"

Every day of the Christian's life should be a thanksgiving day. As we take up again the work of our societies we begin to plan for the annual Ingathering day when the accumulated offerings of each day of 1937 will be presented.

We all know that "every good gift and every perfect gift is from above" but because of the great abundance of the gifts we fail to express our gratitude. Many times we are thoughtless of the gifts we receive from His hands, gifts that make it joy to live.

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life." Do we thank Him daily for this great gift?

We have a beautiful picture in God's word of Mary of Bethany pouring out her gift at her Saviour's feet. The fragrance of her thank offering lingers still. Had she failed to say "THANK YOU FATHER", or hoarded for self the precious ointment such fragrance would never have been known.

It was Mary's best gift, and she lavished it with all the wealth of her loving gratitude on the Master who had restored her brother to the Bethany home.

This same spirit of love must be in our thank offerings. Mary's gift was costly. That feature did not commend it to the Master, but the self-denying grateful love expressed in the sacrifice did make it precious in His sight. The beautiful story of Mary's thank offering stimulated the women of our church in 1888 to pour out a love offering to our Heavenly Father for the gifts they had received. The joy they experienced from that offering prompted the desire to set apart each year a definite time to present a thank offering as an expression of their love and gratitude. Year after year the women and children with praise and thanksgiving have come into His courts with their love offerings. The fragrance of their self-denial and love has filled United Presbyterian homes and churches for fifty years.

The presentation of these gifts has been a blessing to each giver and the gifts themselves have been a blessing to multitudes where they have been expended in giving the gospel.

"WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TO ME?"

In this GOLDEN ANNIVERSARY THANK OFFERING year we have renewed reasons for praise and thanksgiving. His blessings to the members of all societies have been abundant during the years and the opportunity of service in the building of His Kingdom a rare privilege.

"O Master, give Thy blessing,
and guide us as we try
In sisterhood of service to lift
Thy banner high.
Let not Thy kingdom tarry, nor
let it suffer loss,
Speed on the day of glory, the
Conquest of the Cross!"

HOW CAN WE MAKE OUR FIFTIETH THANK OFFERING OUR BEST?

PRAY for it. Pray daily and in your societies and prayer groups.

WORK for it. Decide on a goal in excess of last year's offering.

ENCOURAGE all members to make daily use of the Thank Offering boxes.

ADVERTISE your Thank Offering service for several weeks.

SEND personal invitations. Plan to observe the week previous to "Ingathering" as a week of self denial, thanksgiving, and prayer.

PLAN to give the new pageant THANKFUL TRIBUTE.

KEEP all interested in Life Mem-

berships and Life Directorships. Senior Life Membership $25.00; Junior $10.00; Life Directorships, $300.00. In sending any of these, the name must accompany the money. The treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends to the General Treasurer.

May the Roll of Life Members and Life Directors in our Golden Anniversary year be an outstanding one.

Order Thank Offering envelopes and leaflets in time to send out at least a week before your "Ingathering day". A special letter of invitation will be helpful.

Plan to meet the expense of carrying on the Thank Offering work in your congregation from the contingent fund of your society, and never take it from your Thank Offering.

Do not retard the work of your Presbyterial Thank Offering Secretary, and mar the annual report of your General Thank Offering Secretary by failure to send in your report complete and on time. Last year three presbyterials lost their place on the Honor Roll by one or more societies failing to report. One of these had a perfect record for six years, one for three years, and one for two years.

Blanks for reports from Women's, Young Women's, and Junior Societies will be mailed October 15th to your Presbyterial Thank Offering Secretary. If you fail to get blanks promptly, notify your Presbyterial Thank Offering Secretary.

Do not use your Thank Offering:

To meet congregational ex-expenses.

To make up congregational pledges to Church Boards .

For church benevolences.

For church or parsonage furnishings or for debt.

For society pledges or contingent expenses.

For any object — HOWEVER WORTHY IT MAY BE—outside of the mission work under the care of the Women's Board. Please do not cripple the work your society is organized to support, by diverting your Thank Offering into any channel other than that for which the women of the church are held responsible.

The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa., will close her books for the Golden Anniversary Thank Offering on January 1, 1938, hence your offering should be in her hands, through your Presbyterial Treasurer—as early as possible before that date.

When one of our friends does us a favor, we say "Thank you." When he does us another, we say "Thank you" again. We never think of saying "Thank you" to our friends in a lump, at the close of the day, perhaps, for all the kindnesses they have done for us during the day. Why should we not in the same way express our thanks to God as we go along?

Says William Law, "If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule for yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it you turn it into a blessing. Could you therefore work miracles you could not do more for yourself than by this thankful spirit, for it heals with a word speaking, and turns all that it touches into happiness."

Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries — Home — Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N. Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

ORGANIZATION MARCHES ON! NEW SOCIETIES!

We have been working towards one hundred per cent organization by presbyterials,—in this case, societies for girls and young women. This is not to say that every congregation in every presbyterial must have a society in order to be reckoned on the list of "one hundred per-centers," but at least one organization in each presbyterial is to be on record or effected. Of course it would be most desirable to have every congregation endeavor to enroll all its girls in a "peppy" missionary society. Such congregations will not be losers, even in their local work.

Only one presbyterial — Uncompaghre, is without a young women's organization. This is a very small body, only two reported congregations. Another seems to be in the offing, however. Perhaps even this presbyterial may soon be able to gather its girls into a missionary group in one or both congregation.

We are happy to welcome Vermont Presbyterial into membership in the Y.W. Department. Not many months ago South Ryegate Federated Church formed a society, "Fy-an-Fy-oon," ("Glory of the dawn") —Y.W.M.S. There are ten members, Miss Pearl Grant, the president. Mrs. D. C. Wilson, who announced the new organization said in part:—"One of the main purposes in founding this organization was to provide a Christian social organization to function among the teen age girls of the village, as there is no high school or other organization working among them. They represent Presbyterian as well as United Presbyterian families as this is a federated church. There have been so far about ten participating members, of whom four or five will be leaving town shortly for school or work.—We do want to be included in the general organization, but do not expect too much of us for the next year at least."

The new societies to be introduced this month, including Vermont's new one, are:

Kiskiminetas Presbyterial—Union Sunshine Y.W.M.S.—18 members. —Pres. Marie Clements.

Arkansas Valley Presbyterial—Sterling Hazel Anderson Women's.

Vermont Presbyterial — South Ryegate "Fy-an Fy-oon," (Glory of the dawn), Y.W.M.S—10 members. —Pres. Pearl Grant.

DO-ERS—WHY IMPORTANT?

To be of greatest service in this world, there must be action. Doers are commended in the Word. Deeds are convincing to the on-looker. Of course the source of action is most important. Clear, sparkling water may seem refreshing, not harmful,

but death may lie in the source spring. How aware are we of this in these days of science and serums! Warnings go out to beware lest germs of death be taken into the system. We shall remember that the human source, our very lives, minimizes or magnifies our deeds, but ever keep in mind that action is imperative. Nothing of lasting value can be hoped for without the vital connection of the human with the divine.

One of our best examples of action is the baby emerging into childhood. The alert mind, the quick fingers, the flying feet, the whole body—these are vibrant with action. Naturally, such action is essential in the proper development of the child. But how one such little one can keep grown-up attendants functioning alertly and swiftly, for the little fellow sees no dangers ahead. He sees a coveted object. His desire for the moment is to reach it. No effort is spared in the accomplishment. And he often wins it!

It seems that grown-ups should be more childlike in their daily living, especially in those tasks which the Church would have done. Too often "I can't", "I won't", "I'm not interested", "I have no time", or "Let some one else do it", enters in to defeat a perfectly good organization. "Sit-downers" are no more profitable or harmony-forming or desirable in a missionary society than in a steel or motor plant!

To accomplish a worthwhile end, many somebodies must *do* something. Fungus growth has no root in itself. The tree or object to which it has attached itself must sustain it. What failure is evident in any church organization—or other altruistic body—is largely due to individual members. So many are not functioning, becoming, as it were, just drags on the system.

The bee-world operates in very drastic fashion, destroying those bees that will not work. What if the Church and its organizations assumed such an attitude, would cast out all those who will not be of service!—What a slaughter!

Be it said that there are honest doubters as to their usefulness. Their one great fear is that they may reveal their inadequate preparation, lay bare their ignorance, and may easily make a mistake. Perhaps most of us come under this heading. Yes, who does not make a mistake? He who commits no error is more than human. We listen with keen interest to men of great experience, especially if they be no longer in the flesh. Somehow this separation brings out an acceptance not always assured to treaders on the earth. Andrew Carnegie is credited with saying that, "Those who never make mistakes, never make anything." Think this maxim over.

What we are pleading for is that every society member may really be a *doer* this year of 1937-38. May we not spend our time condemning others for inaction and remain passive ourselves. Rather may we be "doers—and not hearers only."

YOUNG WOMEN'S SPECIAL COLUMN

June 29, 1937.

Dear Friends:

Just one more letter before school closes July 16th, which is the most important date in our calendar at present. If you had been in a Boarding School for ten months, I think it would be a big date for you also.

The easiest thing to write about these days would be the weather, but you could not understand it, even if I were able to give you only an honest description. For eleven days, and almost that many nights, we just sweltered to say the least. During those days our thermometer did not register above 108, but in some parts of North India it went as high as 125. In one of our Hospitals a patient had a heat stroke,

and her temperature was 108, which the foreign doctor said was a new record for her practice.

But here in the school we all kept well, fairly happy, busy and endured to the best of our ability. For two days it has been more pleasant, but what you would call "plenty hot" and uncomfortable. This eleven-day Turkish bath, as it were, took two pounds off of me. I only wish it had taken more!

We have two classes of beginners in English. The day pupils only are allowed to take English by paying a special fee. In one of these classes are six very dear little girls—two Christians, one Mohammedan, one Hindu and two Sikhs. Four of them are in the Kindergarten and two in the second class.

One morning last week during our English Class one of the little Sikh girls said to me, "At home I learned the word for 'God'."

"That was nice. Now I shall teach you a little verse of three words about God. 'God is love'."

"Does God love you?" I asked.

"Oh, yes, He loves us" came the hearty response.

"Is there any one in all the world whom God does not love?" And you know what answer I expected, but I did not get it.

One of the little Sikh girls promptly answered, "Yes, God does not love the devil." What do you think of her theology?

Twenty-one girls have signified their desire to do something during vacation t o w a r d s helping some young woman or older girl of their villages to learn to read. Stress is being put upon Adult Education in these days. Each one has chosen her victim, so we are praying that the girl in the village will be ready to respond when approached by the school girl. They need your prayers also.

Perhaps untruthfulness is no more prevalent among children here than at home, but I think it is. Surely this is true that there are fewer truthful adults here, so the children have less chance to learn to be truthful. For several weeks we have again been stressing this matter in the school and about fifteen of the larger girls have written their promises in their Bibles that with God's help they are going to try to learn to speak the truth at all times. These girls also need your prayer help in a very special way.

The Teachers' Annual Summer School will be held Sept. 1-15. Please remember this work in your prayers. School will re-open Sept. 17th.

Dora B. Whitely,
Pasrur, G. B. S.

A SUGGESTION ACCEPTED—AN IDEA TRIED OUT

Recently the leader of a girls' circle told of her efforts in putting a suggestion to work. June was an outdoor meeting. She had a map program. Two identical lists of mission stations of three separate fields had been cut from old copies of *The Womens Missionary Magazine*. The girls chose partners. Only six girls could work at one time. Taking their lists, they marked in pencil as they located stations on the map. The pencil marks were erased and the next set of partners used the same lists. The girls enjoyed the exercise very much. The leader said that sometimes the names of the cities were correctly pronounced and again they were not. Have you not heard older ones stumble over or mispronounce the names of some of our mission stations, even some of our American cities?

The following idea was original with the leader. She felt that if she could give the girls certain objects from the Prayer Cycle for which they would pray, it might be easier for them than to try to follow through the greater number of objects as found on its pages. She planned a little four-paged booklet

(Continued on page 111)

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

Gateways to Country Adventure 30e (*A Study of "Rebuilding Rural America," Chapters I to IV*) CJe

PREPARATION — If possible, have this meeting in the country, at the home of one of the girls, or some friend. If it is a nice day it might be held in some country church yard or country school. If this plan cannot be worked out, decorate the meeting place with corn, golden rod, autumn leaves, pumpkins, or anything which would suggest the country.

STUDY MATERIAL — By all means have at least one copy of "Rebuilding Rural America". Let each girl sign the copy as she reads it. The suggested chapters should be read by those taking part in the program, though the subject material referred to in this program is to be found in Mrs. McKune's study of these four chapters in this magazine.

POSTER—Country scenes. Paste a fence with half opened gate across the lower part above a space left for printing. Below should be printed "Gateways to Country Adventure", and any desired information about the meeting.

INVITATION — Postcards with country scenes with gate as suggested for poster, or use golden pumpkins, or ears of corn cut double with the printing inside, and this little verse:

The gold of autumn lingers late
To bid you keep this special date;
If your love of adventure does not abate
Follow directions on this little gate!

If the pumpkin or ear of corn be used instead of the card with the little gate, substitute these lines for the last two lines of the above verse:

If country adventure you would begin
Just open me up and look within—

Inside, of course, are the place, time, etc.

OTHER SUGGESTIONS—Listen to the Home and Farm Hour, and take down interesting facts for discussion or roll call.

Rural Art Gallery — Collect pictures of country scenes. Paste them on cream colored art paper with a half inch border at the top and sides, and a two inch margin at the bottom. These margins may be varied according to the size of the picture. Upon the space at the bottom, print a title for the picture, and the words "Contributed by —" with the name of the girl who contributed it. These may be placed in large manila envelopes at the end of the study, and sent to the Children's Ward of a local hospital or to one of our mission stations.

Grandmother and Granddaughter present most of the material in conversation form. Grandmother should be dressed in old fashioned clothes. It would be most effective for an elder woman to take this part.

PROGRAM

Prelude—America, the Beautiful.

Leader—How our hearts thrill to the strains of "America, the Beautiful". We instinctively think of the country side, fields of grain, the harvest of field crops and fruit, and we thank God. Jesus loved the country, and used many illustrations of country life and scenes to present great truths. In the twelfth chapter of Matthew we have a picture of Jesus in the country. In this picture we see Jesus on Sabbath, ministering to the bodily necessities of his disciples, going to church and performing a miracle of healing. (Leader reads Matt. 1-13).

So we in this study of Rebuilding Rural America, have as our prayer that Christ, through the interest

of His followers, may again walk through the country side, solve the problems of the rural church, and perform miracles of healing of body and soul, that our people may be "Restored whole."

Song—America, the Beautiful—No. 280, Bible Songs Hymnal.

Leader—"I love a little church house, etc."—Read or recite this poem, see page 67, this magazine. Leader introduces mission study book, "Rebuilding Rural America", showing book, telling of author, etc. See Mrs. McKune's article, page 67.

(Enter Grandmother and Granddaughter. They seat themselves and begin conversation without introduction. Grandmother carries knitting, granddaughter a copy of "Rebuilding Rural America."

Granddaughter—I have been reading this book "Rebuilding Rural America". I know you finished it a short time ago. I'd like to talk with you about it. You have spent all your life in the country and in rural churches. I shall value your opinion very much in understanding some of the facts presented.

Grandmother—(She tells of a changing countryside, good roads, automobile travel, quicker means of communication, changes of methods of farming, etc. Contrasts with conditions in her day.)

Granddaughter — Everything seems to have changed in the country but the churches. Few of them seem to be any different from the ones of which you have told us in so many interesting tales. And yet the church needs of people seem to be so much different today.

Grandmother—

"Although government and educational leaders, etc."

"Economic life in America has changed—"

"Population has undergone changes, also—"

Granddaughter — As I remember, when I was a tiny girl, and used to visit you on the farm, people owned the farms they lived on. We spoke of "The Miller Farm", "the Jones Farm", "the Campbell Farm, etc." Now almost all the farms are occupied by tenants.

Grandmother—Yes, that's a great change and not for the better. (Tells of Farm Tenancy—"Of national importance is the trend toward farm tenancy, etc."

Granddaughter—When I was out walking today, I saw one of the old-time little red school houses. It had been converted into a house. A family was living in it.

Grandmother—I used to teach in that very school. (Tells of replacement of such schools by consolidated schools. Also of changing home life in rural communities.)

Granddaughter—Last Sabbath our minister preached about religion in rural America. It impressed me very much. He said (gives content of 'Religion in Rural America', Chapter II, introduced by the preceding paragraph. Continue to 'Our author discusses the menace of crop farming.')

Grandmother — I found this poem, "They Should be Close to God", the other day. I liked it so much I cut it out to keep. It made me think of so many farmers I have known—men of simple faith, and great kindliness. (Reads poem. *Ladies' Home Journal,* March 1937).

Granddaughter (smiling) — I don't suppose such farmers knew much about corporation farming, or chemical agriculture, did they? (Grandmother shakes her head. Granddaughter tells briefly of such methods.)

Grandmother—"Life on a farm is not easy. There is hard work to be done, but it may be hallowed by a sense of working daily with God."

Granddaughter — Cooperatives have been solving material and religious problems in some countries. (Grandmother asks and granddaughter answers the following questions, see page 71.)

What is the cooperative movement?

Are cooperatives effective?

Why have cooperatives in rural America?

What is the place of the church in cooperatives?

Grandmother—Well, I hope to see the church interest herself in the cooperative movement in my day.

(Grandmother and Granddaughter leave the room.)

Leader—(Gives in her own words—"Forward Together". page 72.)

Closing Song—Happy is That People, No. 156, Bible Songs Hymnal.

Reading Gateways to Country Adventure.

Grayson—*The Friendly Road.*

Grayson—*The Road to Understanding.*

Enslow, Emma—*Schoolhouse in the Foothills.*

See 1935 and 1936 issues of the Survey Graphic for articles and pictures of country life.

Read "Pea-Picker's Child" in Survey Graphic for July 1935.

YOUNG WOMEN'S DEPARTMENT

(Continued from page 108)

for each girl and, with the aid of some of the girls, wrote in two or three objects for prayer on each page. The plan is that these booklets shall be brought to the meetings. All who have been faithful in remembering to pray daily are to have a gold star pasted in book. She said the value of this method would be known later.

THIS, THAT, and THE OTHER COLUMN

The summer months are a time of relaxation and vacation. Little may be expected of most of our societies. But spring is usually a very busy season, — reports, program building and other activities claiming the time of officers and members. Did you think to send in your new program to the Loan Department for review? Some other society is longing for fresh ideas. Probably you have just what is desired. Why not help supply the lack?

Not all good is found in any one person or society, but each may add its bit at just the right moment. If you have not already done so, will you not send in your 1937-38 year book at an early date?

A worthy aim found on the face of the program of Los Angeles Presbyterial is presented here:—It is, in the form of an acrostic, "Go Forward."

F-ace the task.
O-bey the command.
R-ead the Word.
W-itness in daily life.
A-sk Him for guidance.
R-ely on His power.
D-are to go forward.

The convention theme was dual—a command and a promise:—"Go forward with Christ." — "He is able."

Negro Missions

MRS. ADA KERR WILSON, Secretary, 412 S. Main Street, Zelienople, Pa.

Some one has said that the progress the Negro has made in his years of freedom, is beyond a parallel in the history of any other race. From the gross ignorance and superstition which enveloped these people, there have emerged representatives in all professions. Doctors, lawyers and ministers of note are among them and these in less than 70 years of their emancipation. Inventors are not unknown. Perhaps the most noteworthy in this field is Dr. George Washington Carver, who was born in slavery and who as a child, was sold for a horse. His most notable inventions were those extracted from the common peanut. From it he produced milk, chemical oils, rubber, paper and many other products. He has turned the results of his research and the secrets of their production over to the medical world *without cost* and he is declared a public benefactor, in increasing the value of this southern staple. This is but one example of work accomplished by an educated Negro proving that the money spent in his education is worthwhile and that the educated Negro is a valuable asset.

While the schools have been enjoying the summer vacation the two hospitals have been unusually busy ministering to the sick. The recent word from Jubilee, reports 80 patients treated in one month. Two women, both over 70 years of age were among those admitted. One was operated on for an intestinal obstruction. She recovered and was dismissed to her home; the other one was suffering from neuritis and is improving. Two colored ministers, both over 70 were patients. One of them was on relief, but was so cheerful under his misfortune that the superintendent found much inspiration in his conversation. Two unfortunate twin girls, aged eight, were X-rayed, one has one good leg and is able by the use of a crutch to walk a short distance. The other one has both legs bent back under her and she sits on them. Both have intelligent faces and seem capable of training but the tragedy is, there is no place in the south where they can receive the necessary help. The hospital is filled to capacity, patients are being turned away on account of lack of room. There are no patients in the tuberculosis ward at present, but these beds can not be used for other than tubercular patients.

In the Alabama schools the date for opening is September 13th. The repairs at Prairie are almost completed and the hope is that the work at Miller's Ferry will be completed by the time of the opening.

Robinson Memorial Hospital has been a busy place this summer on account of much sickness in the community. One hundred and two office patients are suffering from malarial fever, influenza, sore eyes and many emergencies. Just before school closed, the hospital was crowded with students with flu but there were no deaths.

Mr. Calvin Bethea, one of the oldest elders in the church at Miller's Ferry has been sick and under the care of the nurses nearly all year. Much time is spent in the effort to relieve him. Among the most serious cases, was that of a little boy thirteen years of age, who fell from a mule and fractured his skull. The Doctor had little hope for him. After spending several weeks in the hospital, he is doing well, and was dismissed to his home, but comes back often to have his head dressed.

During a storm at Camden, the flue connected with the kitchen was blown to the top of the girls' dormitory, breaking five rafters. It broke, also, a large window of the

chapel—a window five feet long and 58 inches wide. These repairs are under way and it is hoped will be completed before the school opens.

Again, I ask for a more liberal financial response to this department. In your division of finances, make a good allotment to the work for the uplift of your colored brother.

Miss Christianita Totten, who for many years was the well-known and efficient matron of the girls' dormitory at Henderson, N. C., retired from active service a year ago. She has built a cottage there and will make her home in the town where she made many friends among the parents and students.

During the vacation period the necessary repairs at Miller's Ferry and Prairie are under way. In taking over Miller's Ferry, we are now responsible for the three larger schools in our Alabama field, and we plead for a larger interest in your prayers, interest and contributions. Then, too, in disposing of your second-hand clothing I can think of no mission, where it is more needed or more appreciated. The "sunny south" of which we hear and read, can and does produce raw cold winds, with some snow, and comfortable shoes, clothes and coats are a necessity and not a luxury.

While the workers at the schools are enjoying the vacation period, with its rest and recreation, the nurses and superintendent at Jubilee Hospital have been unusually busy in their ministration.

While there are no tubercular patients at present, the general work has made up for any falling off in this department. If we could take you through the hospital today (July 28th) you would find all the beds on the first and second floors filled. Some of the cases are pathetic—two school boys, aged eight and six have both legs broken above the knees; two girls, aged five and eight with draining cases, from abscesses of the appendix. One man, a victim of shooting, has a gangrene infection; a girl bitten by a snake and a man bitten by a spider together with two new babies. From this glimpse, you can see what is being done, the variety of diseases and what Jubilee means to these people who would be left without hospital care, if it were not for our hospital.

A little new blind baby, undernourished, has been received and with the care she will receive, it is hoped she may be helped.

There is no complaint from these busy workers. They hope with the skill of the good doctors, careful nursing and the help of the Master good results may follow their services. Sixty-five patients were treated the past month with seven major and eight minor operations.

THE OLIVET MESSAGE FOLDERS

The OLIVET MESSAGE, or CARRY AND TARRY, folders are now ready for distribution. On these are printed suggested Scriptures for the study and meditation of Prayer Groups and Prayer Circles for the year of September, 1937, through August, 1938. These folders are supplied free to all who are interested in the work of the Women's General Missionary Society; but those sending for them are asked to enclose five cents for each dozen to cover mailing expenses. Send to the Literature Department, 904 Publication Building, Ninth Street, Pittsburgh, Pennsylvania.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

SIMNASHO INDIAN MISSION

The Rev. Ernest H. Carson and Mrs. Carson, recently laboring at Spirit Lake, Idaho, arrived at Simnasho, Oregon, early in July to take up the work that had been so ably carried on by the Rev. W. A. Matthews and Mrs. Matthews. They were very happy in the new work and comfortable in the parsonage, a two-story frame building, one room of which was used as a government post-office.

After being there about three weeks, a great disaster occurred. At about 10:30 A.M., Friday, July 30th, the parsonage was destroyed by fire. The Delco plant, garage, and tank house nearby were also reduced to ashes.

The fire started from a spark from the chimney on the roof, which was as dry as tinder. The ten precious minutes passed so quickly that only the government post-office property and stock and a very few pieces of the missionary's furniture downstairs were saved. Had it not been for the timely help of the C.C.C. officers and boys even that much could not have been saved.

Mrs. Carson wrote: "The C.C.C. boys deserve much credit for the work they did downstairs, but the fire got so hot due to a very strong west wind that they could not carry away things already gotten out. Nothing was saved upstairs, as five minutes after the alarm was given, it was unsafe to go up the stairway.

"But we are thankful, indeed, that the fire did not occur at night for at least our lives have been spared, we trust for some years of service. We are glad that the camp boys were not trapped in the building. Many boys were helping and the danger was great—also that the dear church is still there to witness for Christ."

At the insistence of Rev. Carson, Mrs. Carson went to her daughter's home in Spokane to do some necessary shopping and later to her son at Spirit Lake. Here the kind friends, from whom they had so recently parted to take up the work among the Indians, received her very kindly and "showered" upon her many useful and greatly needed gifts.

During these anxious days since the fire, Mr. Carson has "camped" in the east room of the Church. He has an oil burner and cot and some things that were saved and he is living "somewhat in the manner of Robinson Crusoe, but without the dogs and parrot." The Post Office is the Church vestibule where interviews are held with Indians and camp boys, who come at all hours for mail and advice.

On the Sabbath following the fire, a large group of Indians gathered for the service, which was very impressive. Tears were in evidence as the message was given, based on II Cor. 5:1. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." It was a thoughtful band that rose together to pledge themselves "to stand by the work" here. It may be that God spoke to them out of the fire and that they will heed the still, small voice pleading with them to come to Him.

The brave spirit of our new missionaries is very commendable. The picture of the "Burning Bush" hanging in the Church brought the comforting thought — that when God sends affliction, the fire does not consume. They feel that the Lord must love them dearly and still have plans for them in His service. They testify that God has never failed them yet, and they are

looking to Him—"in straits a present aid."

At a recent meeting of the Women's Board plans were made for rebuilding. It is hoped that a bungalow-type house can be erected and the insurance on the old parsonage applied to the cost of the new one.

"SEND OUT THY LIGHT"

A friend took me for a four mile drive on the top of the hills to call on a dying child, the grandson of our Elder Henry Stwyer. As we got out of the car in that desolate place, not another house in view, the icy heights of Mt. Jefferson loomed menacingly near, while from a nearby wood the howl of a coyotte made the scene more dreary.

Entering the house we saw the shadows of twenty or so Indians cast on the bed clothing where the sick child lay. By the light of the kerosene lamp we could see the little wasted, twitching body. They could have saved the child if only they had called a doctor in time. But now the abscess behind the ear had perforated the bone and the brain was full of poison. After we talked and prayed with them, we left heavy-hearted thinking that it was all symbolic of the spiritual state of the race in semi-darkness yet refusing to have the Light.

Rev. E. H. Carson,
Simnasho, Ore.

INDIAN ARROWS

A generous gift of seventeen dollars and fifty cents was sent by Miss Grace Schattgen, St. Louis, Mo., given by the boys and girls of their Vacation Church School. This money was to be used to purchase and send Bibles to Rev. E. H. Carson for the Indians at Simnasho. She writes: "Our prayers follow these Bibles as they go into Indian homes that God will add His blessing to the reading of His Word." Prayers+Gifts=Blessings.

The Women's Board is happy to announce a bequest of one thousand dollars given by the late Mrs. Luella Little McMurdo of Marissa, Illinois for work among the Indians. All the work of our Church among the American Indians is under the supervision of the Women's Board, and this gift comes to us at a very opportune time, as we are opening new work on the Yakima Reservation, in the State of Washington.

There had been no toilet provision at the Mission for church members till last October when the Women's Board provided funds to install a toilet in the basement of the parsonage. Recently friends sent us $10.00 to provide necessary toilet accessories for the present and for the future, for this new toilet room. We thank both the Board and these friends for this provision.

Tillie Kay of the Hopi tribe, a Junior High School pupil prayed:

"Teach us, O Father, to pray that our lives be touched by Thy flame. Kindle our spirit with such a fire of passion for Thee that our faith may arouse in others the same love that we have felt, and that the power in us may be used for thy service. In the name of Jesus, our Master. Amen."

When the soul is stunned with sudden suffering or disaster—then, of all times, we must think clearly. —Spurgeon.

"Enable us, O Lord our God, to bear with equanimity and patience the disastrous experiences of life. Give us strength and courage, and draw us through all trials and tribulations nearer and nearer to thy tender, loving heart."

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

HOME MISSIONS

Vacation is over and the majority of our missionaries are back at work.

Miss Mary June Zucchi who attended the General Convention at Indiana, Pa., following the convention, visited friends in and near Pittsburgh. She is now rounding out the fourth week of Daily Vacation Bible School.

Miss Mary Geyer has spent her vacation at her home in New Concord, Ohio. She reports a very good D.V.B. School during the month of July: 98 children, 80 Catholics, 10 Jews, 7 Protestants and one Greek. There were seven teachers including myself. On the last day when the whole group were asked what had meant most to them, the answers were most interesting. One Intermediate girl said "The two songs we learned—'Praise Ye the Father' and 'Make Me a Blessing'." An Intermediate boy said "Getting acquainted with two fine fellows like Mr. Houk and Mr. Crawford". (These young men were two new teachers). One boy said "I liked best to hear about Jesus." One little boy said that his mother was afraid to let him come. When asked why, he said "she was afraid you would teach me something I should not know." That mother came to the closing program and was much pleased. I'm sure that will be the end of her fears. Three of the Intermediates are coming to the National Y.P.C.U. Convention and will stay a few days, and go back with me. They will wait on tables during the convention and stay in my home at night."

Miss Sallie Dickey spent the month of August, visiting friends in Ohio and Penna., and incidentally attending a few sessions of the New Wilmington Missionary Conference. She has now returned to her work in Oak Park, Ill.

Mrs. Catherine Lamb who has been working in the N. S., Pittsburgh, since the first of April, reports a busy month in July. In making a house-to-house canvass covering seventeen streets and making over 500 calls, she found people of many nationalities and faiths. In twenty-seven places she met with no response, and in thirty-one homes information was refused. She found sixty-two families not connected with any church. More than half of that number seemed glad to have some church worker take an interest in them. These families have been listed and will be followed up. One Catholic woman told of Protestants who did not attend anywhere and urged that we "get after them."

Miss Ruth Elta Findley of Los Angeles Presbytery is taking her vacation late and will visit friends in the east during the fall.

Miss Mary Jamieson is now working under the session of the Salinas, Cal., congregation, it being without a pastor. She writes that she assists in any way needed.

MOUNTAIN WORK
EZEL, KY.

School opened August 30th. The previous week all the former teachers, with the exception of two, were back, greeting friends, getting rooms in order and exchanging their three months vacation experiences. Miss Helen McLenahan had been transferred to Frenchburg to take the position of matron in the Girls' Dormitory. Just a few days before time for the opening of school, Miss Helen Worrell sent her resignation. The Board was most fortunate, on such short notice, to procure Miss Evelyn Hay of Hartstown, Pa., for

this vacancy as teacher of the first and second grades. Miss Martha Hazlett, who taught for Miss Ruth Bemis last winter after her automobile accident, returned as a regular teacher and takes Miss McLenahan's place on the faculty.

Last spring the Board purchased a house and lot adjoining its property. The house has been converted into class rooms for the science department, thus relieving the crowded condition in the school building. The most of the labor was done by a group of N.Y.A. boys who for two years have had a class in our manual training shop. Thus the expense for labor was not great.

Twelve of the young people attended the National Y.P.C.U. Convention at New Concord, O. They had worked diligently all summer to raise money for the necessary expenses. They made the trip in the school bus, being accompanied by Prof. and Mrs. Gabbard and Mrs. Revis Carr. They reported a happy as well as a profitable time. Following the convention Dr. and Mrs. Lunan and family of St. Louis and Mr. and Mrs. Kenneth Gibson of Pittsburgh visited our Kentucky missions. Dr. Lunan preached two sermons for Mr. Davis on Sabbath, and his eldest son, who sings tenor in the Tarkio College quartette, contributed to the music.

Clothing sales will begin at once and will be kept up every Saturday if sufficient clothing comes in. Mr. Davis writes—"We feel we can depend upon you to supply our needs. Most of all, we need your intercession for the work of the church, the school and the workers. And that our Father's love and grace shall flow out unto the people to move us to greater effort in His service. Christian friends, pray for us."

FRENCHBURG SCHOOL

Frenchburg School opened on August 31, with an enrollment of one hundred and thirty-seven. The spirit of the first day betokens a good year.

We are welcoming seven new workers to the staff this year. They are:—Mr. and Mrs. Lester Taylor, Mr. David Rowland, Miss Alice Girven, Miss Maud Worrall, Miss Winifred Moore and Miss Helen H. McLenahan. At the date of this writing we have not succeeded in securing a nurse for our hospital. Miss Meda Reynolds, former nurse in the hospital was united in marriage to Mr. Martin Hovermale on August 21.

Four members of the School staff and six young people from the Y.P.C.U. attended the National Convention of the Y.P.C.U. at New Concord, Ohio.

Mimeographed letters were sent to the presidents of a number of the W.M.S. societies throughout the churches. An error in dating, that was not discovered until they were mimeographed, made it appear that the secretarial work was done on the Sabbath Day. We want to assure our readers that we observe the Sabbath as a day of rest.

FOR NOBLE DUTY

Psalm 90

Lord, through all the generations
Of the children of our race,
In our fears and tribulations,
Thou hast been our dwelling place.

Who can weigh Thy just displeasure,
Who can fear Thee as he ought?
Teach us now our days to measure
And to wisdom turn our thought.

Long the coulds of evil lower;
Bless us now with gladsome days;
Let Thy servants see Thy power,
Let their children learn Thy praise.

On us let the grace and beauty
Of the Lord our God remain,
Strengthen us for noble duty,
That our work be not in vain.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty ta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

NOVEMBER

Miss Marie Cash	November 3
Miss Jeannette L. McCrory	November 6
Miss Carol E. McMillan	November 15
Miss Ethel L. Weed	November 17
Miss Betsy Fleming	November 26
Miss Margaret A. Bell	November 27
Miss Leota Cabeen	November 30
Miss Aulora R. McIntyre	November 30

A REQUEST

Cease not to pray for me,
  Tho' sundered far,
Come, meet me at the mercy seat
  From where you are;
Nor time nor distance can divide
Our hearts that in His love abide.

Thus, praying each for each,
  That will come true
Of which our Lord and Master spake,—
  "If two of you";—
No purer joy may friendship share
Than in the fellowship of prayer.

T. O. Chisholm, in
Sunday School Times

EGYPT

Minutes of the Sixty-eighth Annual Meeting of the American Mission in Egypt, held in Sidi Bishr June 30-July 2, have been received. A goodly number of the missionaries on the field were in attendance and many important matters were considered. Among them were the Government regulations in the conduct of schools. Several of our Mission schools made requests for the privilege of sending their pupils in the Secondary departments up for the promotional examinations according to the rules operative in the Free Schools of the country and this has been granted.

The agreement of the Egyptian Government with the Powers in the recent conference at Montreux, Switzerland, provided that during the twelve years transition period the privilege of properly accredited foreign institutions should be continued. The Mission proposes, therefore, that a list of the schools for whose support and control the Mission is now responsible be given to the American Minister as American Mission schools seeking recognition by the Government.

All the missionaries at home on furlough have returned and taken up their work in schools and other fields of labor.

Miss Jeannette McCrory has had a very busy year, with some discouragements but many encouragements. As Miss Alice Grimes, the principal, was ill for several months and had to be in the Assiut Hospital, Miss McCrory had to take charge of the large Girls' School in Minia. This responsibility, together with her regular work in the surrounding villages of the district, prevented her from caring for some of the special work that she had undertaken in other years.

One group of women who usually counted on her for arousing interest in the Thank Offering, seeing that she could not do so much, began to visit and explain the idea of the Thank Offering. One woman visited more than one hundred homes; others visited large numbers of the women. The result was that the Thank Offering for the women in Minia amounted to $130.50 whereas that of the previous year was only $42.50. The women were delighted and really sorry when the time was over for collecting. They say they will double this amount next year. In one of the villages the women did not want to go to Presbyterial without a Thank Offering so got busy visiting the homes of the church people and collected a Thank Offering of eleven dollars. There was a large increase in the Thank Of-

fering for the entire District, although a number of the villages could not be reached by Miss McCrory.

The Girls' Club was also a source of encouragement to Miss McCrory. As the members learned to cook and sew they taught others to cut and fit dresses and gladly took turns in teaching the Sabbath School class and helped in the women's meetings in the villages. Seven of the Club girls, after attending the Communicants' Class, joined the Church so now after three years of effort seventeen of the girls are professing Christians.

An evangelist was sent to the women of Beni Ahmed and twenty-eight have learned to read the Bible. They have also memorized Exodus 20:1-18; Psalms 23 and 51; Isaiah 53, Matthew 5, John 14, 1 Corinthians 13, and a number of shorter selections and individual verses.

The women also began to conduct Family Prayers in their homes. The men felt ashamed that the women could read while they could not, so twelve men are now taking the same course of lessons from this evangelist.

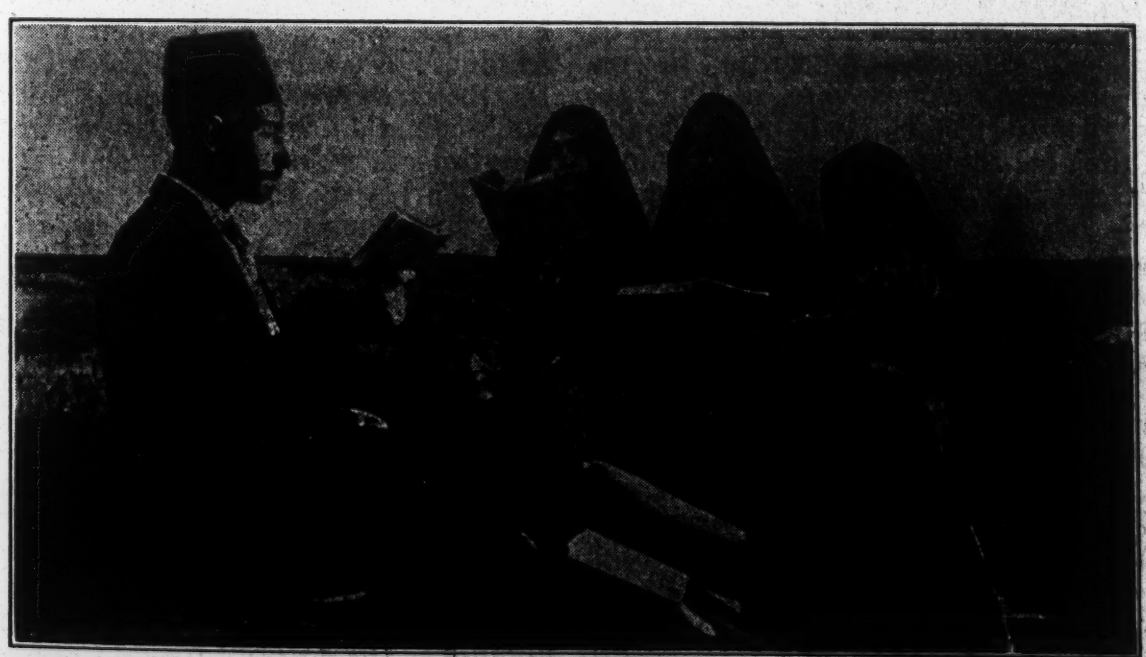
In a village near Beni Ahmed it had not been possible to organize the women on account of the attitude of the pastor toward missionary societies. Now that he has seen the results in Beni Ahmed, he has changed his mind and is keen to have the women in his church organized. And so the good work goes on.

We are glad to know that Miss Grimes' health has improved greatly in the past few months.

A missionary romance culminated in the marriage of Miss Isabel Simpson, who served one full term as a missionary in Egypt, and Mr. Gilbert Gordon Parkinson, who was a short term teacher in Egypt. The wedding took place in the home of the bride in Indiana, Pa., on August 27. The happy couple is at home in New York City.

INDIA

Several parties of missionaries have returned to India during the past two months. The largest party left New York on September 16 and the two commissioners from the Women's General Missionary Society, Mrs. A. J. Randles and Mrs. Harriet S. Boobyer, were in this party. It is hoped that the mis-



A few of the Women in Beni Ahmed and their teacher.

sionaries may reach Sialkot City in time to attend at least part of the Annual Meeting which is scheduled for October 14-24. There was difficulty in arranging for all the returning missionaries and some would have to stop over in Egypt for a few days before making connections with the Eastern boat.

Some of our missionary women already know that a new auto car in the form of a station wagon was given to Dr. Reba C. Hunsberger who returned to Sialkot with the September party. We are glad to give you in part her own account of this gift. "Of course a station wagon is not an ambulance in the true sense of the word. But when I returned to America last year I saw for the first time these strange looking wagons for passengers, resembling small trunks. The thought came to me—that is just the thing for Memorial Hospital. I do not know just how others found out that I wanted such a wagon, but I had asked the Lord for one. Presently someone in our church asked me if she could ask the Philadelphia Presbyterial to raise the money for the wagon. I was only too glad to get one if they wanted to give it. Before long Mr. John Brooks, of our church and also a member of the Foreign Board wrote to his brother, a business man in Chicago, suggesting that he help with the funds for the car. He said he would be glad to help but later changed his mind and offered the whole amount ($814) for a Ford station wagon to be used in Sialkot as a memorial to his parents who were members of the North Church of Philadelphia. So the entire amount was given by Mr. James Brooks of Chicago.

"It is a most useful and generous gift and will be of great service in our work. Its use will be three-fold —first of all as an ambulance to carry in patients. The two back seats can be taken out very easily and a stretcher or light Indian bed be put in from the back. Secondly, we expect to use the wagon for our weekly visits to distant villages where medical help is not available. We take a staff of nurses and doctors and boxes of medicines and instruments and stay a whole day in a village, setting up a clinic for people in that village and the near by surrounding villages. Its third use will be to convey our staff from the new Hospital to the city dispensary each morning, where we hold our out-patients' clinic in Sialkot City. This gives you an idea of some of the uses to which the wagon will be put. Of course it will be used in many other ways too, such as a drive to Lahore to get our monthly supplies.

"Another friend very kindly had the name and address of the Hospital printed on the doors of the wagon.

"As we have ten days' wait in Egypt, it will be nice to have the station wagon to drive about in there."

The Sialkot Memorial Hospital reports a good year in spite of the fact that two of the regular doctors were absent. Dr. Anna Bramson is a fine doctor and has been a great blessing. Two English doctors, one a very fine surgeon, assisted when needed. We are sorry to know that Dr. Bramson was ill for a short time but hope she has fully recovered by this time after her rest in the hills. Miss Kate Hill, the Superintendent, took her vacation in Almora with her old time friend, Mrs. Gould and her husband of the Presbyterian Mission, as has been their custom every other year since 1910.

On Coronation Day, May 12, the Hospital was decorated and a Scotch missionary held a special service in the Chapel. In the afternoon a Hindu neighbor, whose wife was a patient in our Memorial Hospital, invited the missionaries over to hear the radio program from London. They were thrilled to hear the king speak and his voice came

through very clearly. The people were all ready to accept the new king with his charming queen and lovely princesses.

Thirty-two girls have been trained in the hospital during the past year and in the March examination one hundred per cent passed. A number of these have gone into other hospitals to serve and some have done private nursing.

Miss Rose Shereda, who has been seriously ill during the past year, has found it necessary to return to her home in America and arrived in New York on August 25. She was accompanied on the voyage by Miss Marie Cash. We are glad to say that her health has been largely restored and she is in her father's home in Wisconsin.

The friends of Miss Frances Brown of Philadelphia, Pa., will be glad to know that she is returning to India after several years of rest in America.

Last September Miss Grace Ranson went to India as one of our new missionaries. This year she is happy in the fact that her father and mother, Rev. and Mrs. Jay Ranson, are to join her in India to take up the work that they laid down several years ago.

India, too, has had its missionary romance in the marriage of Miss Eleanor Chambers, daughter of Dr. and Mrs. H. C. Chambers, to Rev. Donald George Miller, who was for a time a teacher in India. They, too, are making their home in New York City.

THE SUDAN

At the close of the New Wilmington Conference missionaries at home on furlough and members of the Foreign Board and of the Women's Board met in a Post-Conference. These meetings were very interesting as all of our fields abroad were represented and work in these fields was discussed. A number of missionaries from the Sudan were present and one entire evening was given over to discussion of the work in that field. At the close of this Conference Mr. and Mrs. Adair and family and Miss Aulora McIntyre went to New York in time to sail for their field of service. Word has been received that the party arrived safely in Alexandria, Egypt. Miss McIntyre returns after an extended furlough to take up new work among the women in Wad Medani. Mr. and Mrs. Adair left two of their children in America and expected to leave three others in Egypt to attend school, while they go back to their work in far off Nasir.

The Sudan Missionary Association has asked that a number of the Ethiopian missionaries be assigned to work in the Sudan. Among these is Miss Isabel Blair, who has been teaching in the Girls' School at Khartum North while she was waiting for permission to go back to her station in Ethiopia. This permission has now been refused by the Italian Government, at least for the present, and so Miss Blair was assigned to the Sudan Mission at a recent meeting of the Women's Board. The Mission will decide on her location.

Let us remember the work of this Mission in our prayers as well as the workers in all our fields as they take up a new year's work. May the Lord bless them and guide them in all their ways.

ETHIOPIA

Western Ethiopia has been definitely closed to our workers as all who have appealed to the Italian Government for permission to return have been refused. Rev. Chris. F. Kenneweg has come back to America and Mr. and Mrs. Phil West and family are on their way to America. Others have been assigned to the Sudan.

There seems to be no change in conditions in Addis Ababa. Our work is being carried on as usual, with a shortage of nurses. Mr. Mystrom and his wife, Dr. Mystrom,

(Continued on page 123)

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

ROAD HOUSES

By MAXINE SEANOR,
Y.P.C.U. 1st Church, Indiana, Pa.

Road houses rank among the worst modern menaces confronting the youth of today. Road houses provide refreshments, good music, and a dance floor, entertainment which modern youth craves and seeks. But road houses also provide intoxicating liquor. This is the inevitable evil, the evil found in nearly all road houses, even the best of them. For of course there are better road houses, places where liquor is the sole evil and is not accompanied by other evils. It is these better road houses which with few exceptions are visited by modern young people, even Christian young people.

It all starts very simply. Perhaps a group of fine, upstanding boys and girls of high school age have been to a school party. When the party is over they want to go some place for something to eat. It is after twelve o'clock and all the drug stores and restaurants are closed. Some one suggests the name of one of the more reputable road houses located ten miles from town. Due to the fact that these particular young people have all come from good Christian homes there is some debate as to whether or not a road house is the proper place to go. Finally, however, they unanimously vote in favor of going, arguing (quite sensibly perhaps) that if they themselves behave properly there can be absolutely no harm in this one visit. So they go.

Now it is quite possible that that one visit to a road house by that particular group of young people did not harm anyone. But it is still more possible that out of that group of strong young Christian characters there was one weak-willed fellow to whom one visit was not enough. He went back to the road house several times afterwards, thinking that if his Christian friends thought it was all right for them to go then it was all right for him to go. And although this young boy was under twenty-one and therefore forbidden by law to be furnished with liquor, on one of the nights of these visits he got horribly drunk. It was done by a very easy process. He met some older friends at the road house on this particular night, friends of voting age, friends who were steady drinkers. They were drinking, and after a little persuasion got this weakling to drink with them, got him to drink of the liquor they had supposedly bought for themselves. It didn't take much to get the boy drunk, so drunk that as he was driving his car homeward through the night, his dazed mind failed to register the fact that he was driving on the wrong side of the road and that he would naturally crash in to an oncoming car. That is just what happened.

When they dug him out of the ruins of the car, he was dead, just one of the thousands who have died the same way. Now perhaps when those older friends who had persuaded the boy to drink heard of his fatal accident they felt partly responsible. They should have. And perhaps those Christian young people who took him there in the first place felt responsible, those young people who set the example and thought they themselves remained unharmed, had harmed another. They should certainly have felt responsible, more responsible because they with their Christian training knew better. But these are not the only ones who should have felt responsible for this boy's death. Every would-be citizen in the United States who voted for the repeal of

the Eighteenth Amendment should have felt guilty. They were all the murderers of this boy and thousands of other youths like him.

What is to be done about this moral menace—the road house? Naturally, the best and quickest remedy is to put it in the hands of the law. Prohibition was establishd by law. Prohibition was repealed by law. And if the citizens of the United States would only wake up to the demoralizing power of intoxicating liquor, prohibition could be established once more by law, ridding road houses of their evil. But even if National Prohibition is not established, if this is too high an ideal for the United States to attain once more, still individual communities could do something about it by simply voting against the sale of liquor. Individual communities would do something about it, too, if they fully realized the demoralizing effect it is having upon the young people who make up the communities of tomorrow.

However this is not an appeal to individual communities. It is not an appeal to the voting citizens of our nation. Neither is it an appeal to the law. But it is an appeal to Christian youth. Stay away from road houses! Don't go to road houses just because you think they are the only places you can go for a good time and just because you believe your Christian training will make you strong enough to evade temptation. Think of the youths that lack that Christian training, that yield to temptation, that imitate those about them, that have no minds of their own. Think of them. They are your responsibility. Don't lead them astray just for the sake of a few good times. Set a good example for them. It will not only make them stronger, but it will make you stronger. And someday when the voting citizens of the United States get enough good sense to establish anti-liquor laws, the menace of road houses will be removed. But in the meantime modern Christian youth will be going upward and onward!

Important!

In the absence of the Temperance and Reform Secretary abroad, Mrs. O. H. Milligan has very kindly consented to carry on the work of the department. Address all mail to Mrs. Milligan at 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

FOREIGN MISSIONS

(Continued from page 121)

of the Sudan Interior Mission have been invaluable helpers in the past several months and our staff in the George Memorial Hospital is desirous of having them remain as long as possible.

The work goes on very well. A week of special meetings was held in April with gratifying results. A number seemed to be truly converted and have since shown by their lives that they are different. The missionaries are looking forward to the forming of a native Church in Addis Ababa, as was formed before in Sayo and Gore.

More nurses are being asked for, also someone to take the place of Miss Nichol when she goes home on furlough.

Let us pray that if it is the Lord's will we may still carry on this very important work in Addis Ababa and that our missionaries may be blessed in their service to these people.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

HOME MISSION STUDY

Study books for the year, with prices, have been listed in previous issues of the Magazine. In November we begin the study of the Church in Rural America. The adult book is *Rebuilding Rural America.* Excellent supplementary books are *Religion in the Highlands* by E. Hooker, at 75c in paper, and *Highland Heritage* (a young people's book), by Edwin White, at 60c in paper.

MISSIONARY REVIEW OF THE WORLD

The June issue of the *Missionary Review of the World* is devoted to the Home Study theme. 25c a single copy. We would remind you also that the coming October issue of the Review will be related to the Foreign Study.

WORLD DAY OF PRAYER
March 4, 1938

The poster for the World Day of Prayer on March 4, 1938, is ready for distribution. The slogan for this year is, "A poster in every church." Available so early, there is no reason why this goal cannot be reached. The poster, quite different than ever before, is a dial showing the difference in time between places the world around where the day will be observed. Price, 5c each.

HEALTH CLINIC

Many have asked for copies of the *Health Clinic* which had place as a discussion period on the Indiana Convention program. This may now be had at 20c per copy.

COMING—*Sudan Game.*—This is a game arranged and mimeographed by Mrs. E. D. McKune of Canton. It is based on the new book on the Sudan, "Behind the Garden of Allah", and will be a fascinating way of fixing important facts in the mind. Price will be announced later.

PRAYER CYCLE

Copies of the 1937 Prayer Cycle are still available. 10c each, $1.00 per doz., $7.50 per 100.

The 1938 Prayer Cycle is to be an "In Memoriam" to Miss Elizabeth Milligan who originated this prayer pamphlet in our church. The new issue will be, so far as possible, a duplication of the first number and will be prized by all who knew and loved Miss Milligan.

Miss Ida B. Little has graciously consented to care for the work of the Literature Department in addition to her own heavy responsibilities during the months the Literature Secretary will be visiting the foreign fields. No change, however, need be made in sending orders. Orders should be sent to the Literature Department, and checks made payable to Mrs. A. J. Randles, Lit. Sec., as usual.

Tributes

MR. AND MRS. ROBERT GRIMES MRS. MARY GRIMES CLARK

The Women's Missionary Society of the United Presbyterian Church of New Salem, Ohio, wishes to pay loving tribute to the memory of Mrs. Millie Grimes who was called home on December 18, 1936. We individually have lost a friend, the community a woman of influence, and the Church a consecrated worker. We wish to testify to her loyalty and devotion to the cause of Missions and to the work of the whole Church, also her willingness at all times to help those in need; even in her last moments her thoughts were for her loved ones.

Her daughter, Mrs. Mary Grimes Clark, was called to her reward on March 2, 1937, after a short illness of pneumonia. She was also a member of the Missionary Society and an active member. She leaves to mourn her death, her husband and two children.

Mr. Robert Grimes passed away March 19, 1937, after one week's illness of intestinal flu. Mr. Grimes took an active part in our community life. He was elder of the U. P. Church and taught the Bible Class for a number of years.

We extend sincere sympathy to the two daughters.

Mrs. J. A. Baird,
Mrs. R. R. Castor,
Mrs. C. C. Virtue.

MRS. ANNA M. BOYD

The Women's Missionary Society and the Women's Bible Class of the Glen Echo United Presbyterian Church of Columbus, Ohio, desire to pay tribute in this manner to the memory of Mrs. Anna M. Boyd, who was called to her heavenly home Sabbath morning, June 6, 1937.

She was interested in all work for her Master, whom she loved to serve. Being gentle, kind, and unselfish, her life was a living testimony of her love and loyalty to Christ and His Church. As our pastor has expressed it, whenever in her presence your thought was, "Thy gentleness hath made thee great."

For more than four-score years she trusted in the promises of her Lord and they were her support and comfort. Her seat in Church was never vacant except by reason of illness in her declining years. We feel that to her was the promise fulfilled, "Be thou faithful unto death and I will give thee a crown of life."

To her bereaved family we extend our sincere sympathy, commending them in faith to the Saviour whom she loved and served.

Committee.

MRS. EMMA LYNN CAMPBELL

The Women's Missionary Society of the First United Presbyterian Church of Johnstown, Pennsylvania, desires to pay loving tribute to the memory of Mrs. Emma Lynn Campbell, who passed to her heavenly reward April 14, 1937.

Mrs. Campbell was the oldest member of our society and as long as her health permitted was in attendance.

While ailing for several years, her cheerful smile, her faith and courage were predominant.

To her daughters, Mrs. H. T. Myers and Mrs. Edwin Myers and their families we extend our sincere sympathy.

Mrs. Anna H. Tomb,
Mrs. Anna F. Galbraith,
Mrs. Elizabeth Jameson.

MISS MARGARET J. TELFORD

The Women's Missionary Society of the "Cabin Hill" United Presbyterian Church, De Lancy, N. Y., wishes to pay tribute to the memory of our faithful friend and earnest co-worker, Miss Margaret J. Telford, who has been called to her heavenly home.

To know Margaret was to love her; her happy, cheerful disposition endeared her to all.

We miss her wise counsel and hearty cooperation in all of our church activities. Her work on earth was well done and now we can think of her as happy in the higher service of her King.

"We cannot say and we will not say
That she is dead. She is just away."

We extend our deep sympathy to her nephew, sisters and brothers and commend them to the loving care of our Heavenly Father.

Mrs. Harry Hood,
Mrs. J. W. Little,
Miss Jennie A. Little,
Mrs. G. R. Sutherland,
Committee.

MRS. SARAH J. GREER

We, the members of the Women's Missionary Society of the Murraysville United Presbyterian Church, wish to pay tribute to the memory of Mrs. Sarah J. Greer, who passed to her reward June 18, 1937.

We shall miss her in our circle but her faithfulness and active interest in all the work of the church will remain an inspiration to all who knew her.

To her family we extend our deepest sympathy and express our appreciation of her Christian character.

We remember the words of the Master "She is not dead but sleepeth."

Committee:

Bookish Brevities

DR. BOB HOCKMAN
A SURGEON OF THE CROSS

By Katherine Hockman Friederichsen
Paper 50 cents
Zondervan Publishing House
Grand Rapids, Mich.

An intimate story of the life and work of Dr. Bob Hockman, written by his sister. The six chapter headings: "Training", "Toiling", "Trekking", "Trusting", "Triumphing" and "Tributes" at once outline the story of a life of rare devotion.

The author out of a heart of love paints a beautiful picture of this strong young man who counted not his life dear unto himself but gave it willingly, freely, joyously for Ethiopia.

BEYOND STATISTICS

The Wider Range of World Missions
By Stephen J. Corey
Cloth $1.00
Bethany Press, St. Louis, Mo.

This is the arresting title of a new volume on Missions by Dr. Corey. The author is President of the United Christian Missionary Society of the Disciples Church. He has traveled widely and is thoroughly committed to the world-wide cause of missions.

In a very interesting manner he points out that "Statistics" by no means reveal the full impact of Christianity on the non-Christian world, and shows how missionary work has brought Uplift, Better Living, Health, Education, and Good Will. Through language reduction and hundreds of translations of the Bible Missions has contributed incalculable values to the backward nations in their struggle for a better civilization.

The "Final Summons" closes with these striking words: "The supreme need now is an awakening in the church of intelligent, conscientious, devoted enthusiasm for the next great chapter in the world mission of Christianity."

EASTBOUND

By Stacy R. Warburton
$2.50
Round Table Press

A New biography of Adoniram Judson, America's first foreign missionary.

The story of Judson's life reads much like that of the Apostle Paul. He suffered perils by land, perils by sea and perils by wild beasts. He was imprisoned and persecuted in sickness and sorrows oftentimes, yet through all his sufferings he continued to make Christ known to the people of Burma.

Little intimate sidelights gathered from letters, hitherto unpublished, add to the interest of this thrilling story.

Dr. Judson's great contribution to Burma was the translation of the Bible into the Burman language and his Burman-English dictionaries.

It is a tonic to one's faith to follow the life of this great pioneer, who set forth as the first missionary from America to a foreign land.

His initiative caused the organization of two great missionary boards; he founded the church in Burma that will endure; he established principles of service that still mark successful missionary work; he challenges the church today to go forward.

FOURTH LUTHERAN HOUR
WINGED WORDS FOR CHRIST

By Walter A. Maier
Cloth $1.50
Concordia Publishing House
3558 Jefferson Ave.
St. Louis, Mo.

No doubt many of our readers have listened to the Lutheran Hour over the radio and have been deeply moved as they heard the voice of Dr. Maier. While losing something by reading yet these sermons in print are strong and appealing.

Dr. Maier is Professor of Old Testament in Concordia Seminary, St. Louis, Mo. His messages are Bible-centered. He faces the problems of today and shows from God's word how Christ and Christ alone in the hearts of men and women can bring a solution.

That these sermons have been of help and comfort is proven by the fact that Dr. Maier received 90,000 letters during and after the broadcasting of these twenty-nine messages.

LITTLE KNOWN YOUNG PEOPLE OF THE BIBLE

Round Table Press
Price $1.25

An interesting book—stories of the lives and adventures in faith of fourteen boys and girls of olden times, retold from the Bible by Eveleen Harrison.

ROARING WATERS

By C. Kuipers
Zondervan Publishing House
Grand Rapids, Mich.
Price $1.50

A fine up-standing home missionary story in which the manners, customs, modes of living and beliefs of the Zuni and Navajo Indians are presented in an interesting way.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth Ardrey, 1924 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Roma B. Beatty, 1909 — Pasrur
Miss Hazel Bennett, 1908 — Gujranwala
Miss Lois Boyd, 1918 — Sangla Hill
Dr. Anna Bramson, 1936 — Sialkot City
Miss Frances E. Brown, 1927, 1937 —
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, 1926 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Margaret Fehlman, 1913 — Lyallpur
Miss Betsy Fleming, 1913 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Zafarwal
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Olive Laing, 1912 — Sialkot City
Miss Sarah Jane Lamont, 1928 — Lyallpur
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Lillian A. McConnell, 1902 — Abbottabad
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Maude M. Miller, 1925 — Sheikupura
Miss Henrietta Moore, 1898 — Pathankot
Miss Margaret L. Murdoch, 1924 — Campbellpur
Miss Marian T. Peterson, 1930 — Zafarwal
Miss Willa M. Ramsey, 1921 — Sialkot City
Miss Grace N. Ranson, 1936 — Gujranwala
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Campbellpur
Miss Ruth A. Warnock, 1918, 1936 — Taxila
Miss Helen V. Weede, 1928 — Sheikhupura
Miss Georgia Wengert, 1920 — Pasrur
Miss Dora A. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 —
211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie Beatty, 1912 — 834 Ridge Ave., N. S., Pittsburgh, Pa. Telephone FAirfax 1240
Miss Rebecca Jean Black, 1921 — Petrolia, Pa.
Miss Theresa I. Brownlee, 1922 — Sylvia, Kansas
Miss N. Addaline Brandon, 1931 —
1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897 —
719 N. W. 24th St., Oklahoma City, Okla.
Miss Flora Jameson, 1903 —
32 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904 —
212 N. Detroit St., Xenia, Ohio
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Helen C. Sharp, M.D., 1932 —
620½ N. Broadway, Pittsburg, Kansas
Miss Rose Shereda, 1928 — Solon Springs, Wis.

RETIRED

Miss Emma Dean Anderson, 1881 —
231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893 —
Pattersonville, New York
Miss Mary A. Lawrence, 1893 —
c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 —
134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 —
Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 —
Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Hazel E. Anderson, 1937 — Cairo
Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Tanta
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1920 — Tanta
Miss Alice Grimes, 1924 — Minia
Miss A. Constance Harper, 1937 — Cairo
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice L. Knowles, 1932 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
Miss Mabel McMichael, 1937 — Cairo
Miss Carol E. McMillan, 1906 — Tanta
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Luxor
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Cairo
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ida B. Whiteside, 1918 — Luxor
Miss Ruth M. Williamson, 1924 — Tanta
Miss Elizabeth Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Zagazig
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R.N., 1934 —
215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894 —
121 N. 7th St., Sterling, Kan.
Miss Alfretta M. Hammond, 1904 —
State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901 —
1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923 —
226 Edgewood Rd., Asheville, N. C.
Miss Ruth McCleery, 1931 —
Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923 —
1575 Florence Ave., Evanston, Ill.

THE SUDAN

Miss Mary E. Cole, 1919 — Khartum North
Miss Una Cole, 1918 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Mary Jane McKnight, 1922 — Khartum North
Miss E. Verna Pillow, 1930 — Omdurman
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Marguerite McClellan, 1926 —
Mackenzie Hall, 110 Sherman St., Hartford, Conn.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson.....Cairo
Dr. and Mrs. C. C. Adams.....Cairo
*Rev. J. R. Alexander, D.D.....Assiut
Dr. and Mrs. E. M. Bailey.....Minia
Dr. and Mrs. W. T. Fairman.....Cairo
Rev. and Mrs. Dalton Galloway.....Luxor
Dr. and Mrs. H. K. Giffen.....Assiut
Rev. and Mrs. W. P. Gilmor.....Alexandria
Rev. and Mrs. F. D. Henderson.....Assiut
*Dr. and Mrs. L. M. Henry.....Assiut
Dr. and Mrs. W. W. Hickman.....Assiut
Mr. and Mrs. F. S. Hoyman.....Assiut
Dr. and Mrs. H. S. Hutchison.....Tanta
Rev. and Mrs. W. B. Jamison.....Tanta
Rev. and Mrs. H. E. Kelsey.....Tanta
Rev. and Mrs. James E. Kinnear.....Mansura
Dr. and Mrs. C. A. Laughead.....Assiut
Dr. and Mrs. N. D. McClanahan.....Assiut
Prof. and Mrs. M. C. McFeeters.....Assiut
Rev. and Mrs. H. A. McGeoch.....Benha
Rev. and Mrs. Willis A. McGill.....Cairo
Dr. and Mrs. R. T. McLaughlin.....Cairo
Dr. and Mrs. W. T. Moore.....Tanta
Mr. and Mrs. W. W. Nolin.....Alexandria
Dr. and Mrs. H. E. Philips.....Alexandria
Dr. and Mrs. W. H. Reed.....Beni Suef
Dr. and Mrs. A. A. Thompson.....Assiut
Dr. and Mrs. F. S. Thompson.....Assiut

ON FURLOUGH

Dr. and Mrs. E. E. Elder.....500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. E. E. Grice.....Mulberry, Indiana
*Rev. S. G. Hart, D.D.....New Wilmington, Pa.
Rev. and Mrs. E. R. Jamieson.....6457 Benvenue Ave., Oakland, Calif.
Dr. and Mrs. F. C. McClanahan.....New Concord, O.
Dr. and Mrs. C. P. Russell.....Payne Hall, Princeton, N. J.
Rev. and Mrs. W. J. Skellie.....R. F. D., Smith's Basin, N. Y.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter.....Rawalpindi
Rev. and Mrs. J. C. Alter.....Zafarwal
Dr. and Mrs. Stuart Bergsma.....Taxila
Rev. James D. Brown.....Rawalpindi
Rev. J. G. Campbell, D.D.....Pasrur
Rev. and Mrs. J. H. Colvin.....Gurdaspur
Rev. and Mrs. J. B. Cummings.....Rawalpindi
Prof. and Mrs. W. J. Downs.....Rawalpindi
Rev. and Mrs. R. A. Foster.....Sialkot
Dr. and Mrs. J. C. Heinrich.....Martinpur, Sheikhupura Dist.
Rev. and Mrs. J. A. McArthur.....Gujranwala
Dr. and Mrs. J. A. McConnelee.....Gujranwala
Rev. and Mrs. Robert Maxwell.....Sialkot
Mr. W. H. Merriam.....Gujranwala
Mr. and Mrs. C. C. Millson.....Gujranwala
Rev. and Mrs. H. S. Nesbitt.....Sialkot
Dr. and Mrs. S. C. Picken.....Sargodha
Miss Gwynaeth R. Porter, R.N.....Taxila
Rev. and Mrs. Jay W. Ranson.....Sangla Hill
Rev. and Mrs. W. H. Ross.....Lyallpur
Dr. and Mrs. H. J. Stewart.....Gujranwala
Rev. and Mrs. J. H. Stewart.....Campbellpur
Dr. and Mrs. R. R. Stewart.....Rawalpindi
Rev. and Mrs. Wm. Sutherland.....Taxila
Mr. and Mrs. F. A. Whitfield.....Gujranwala

ON FURLOUGH

*Dr. and Mrs. M. M. Brown.....500 Schaff Bldg., Philadelphia, Pa.
Mrs. J. G. Campbell.....602 University St., Wooster, O.
Dr. and Mrs. H. C. Chambers.....500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. E. V. Clements.....New Wilmington, Pa.
*Rev. and Mrs. Osborne Crowe.....New Wilmington, Pa.
*Rev. D. R. Gordon, D.D.....332 Carroll Park, W., Long Beach, Cal.
*Dr. and Mrs. J. H. Martin.....New Concord, O.
Van Gundy Hall, Monmouth College, Monmouth
Mrs. W. H. Merriam, Van Gundy Hall, ...Monmouth College, Monmouth, Ill.
Rev. and Mrs. Paul A. Miller.....New Kingston, N. Y.
Rev. and Mrs. Hugh M. Milne.....R. D. No. 1521 Gables Blvd., Wheaton, Ill.
*Rev. E. L. Porter, D.D.....541 Spring St., Wooster, O.
Mr. and Mrs. C. A. Stewart.....New Wilmington, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair.....Nasir, Sobat River
Rev. and Mrs. J. L. Anderson.....Omdurman
Rev. and Mrs. W. D. McClure.....Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight.....Khartum
Rev. and Mrs. Glenn P. Reed.....Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields.....Khartum
Dr. and Mrs. Paul J. Smith.....Nasir, Sobat River

ON FURLOUGH

Rev. and Mrs. Leander Finley.....1650 W. Church St., Elmira, N. Y.
Rev. and Mrs. J. A. Heasty.....Caldwell, Kansas
*Dr. and Mrs. G. A. Sowash.....New Wilmington, Pa.
Dr. and Mrs. L. B. Ulsh.....500 Schaff Bldg., Philadelphia, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer.....Addis Ababa
Rev. Duncan C. Henry.....Addis Ababa

(*) Retired from active service.

ON FURLOUGH

Rev. and Mrs. Bruce E. Buchanan.....1520 Highland St., Columbus, O.
Dr. and Mrs. V. F. Dougherty.....642 N. E. 11th St., Oklahoma City, Okla.
Mrs. Duncan C. Henry.....New Wilmington, Pa.
Rev. and Mrs. C. F. Kenneweg.....328 Dalzell Ave., Ben Avon, Pa.
Mr. and Mrs. Phil R. West.....500 Schaff Bldg., Philadelphia, Pa.

SYMPATHY

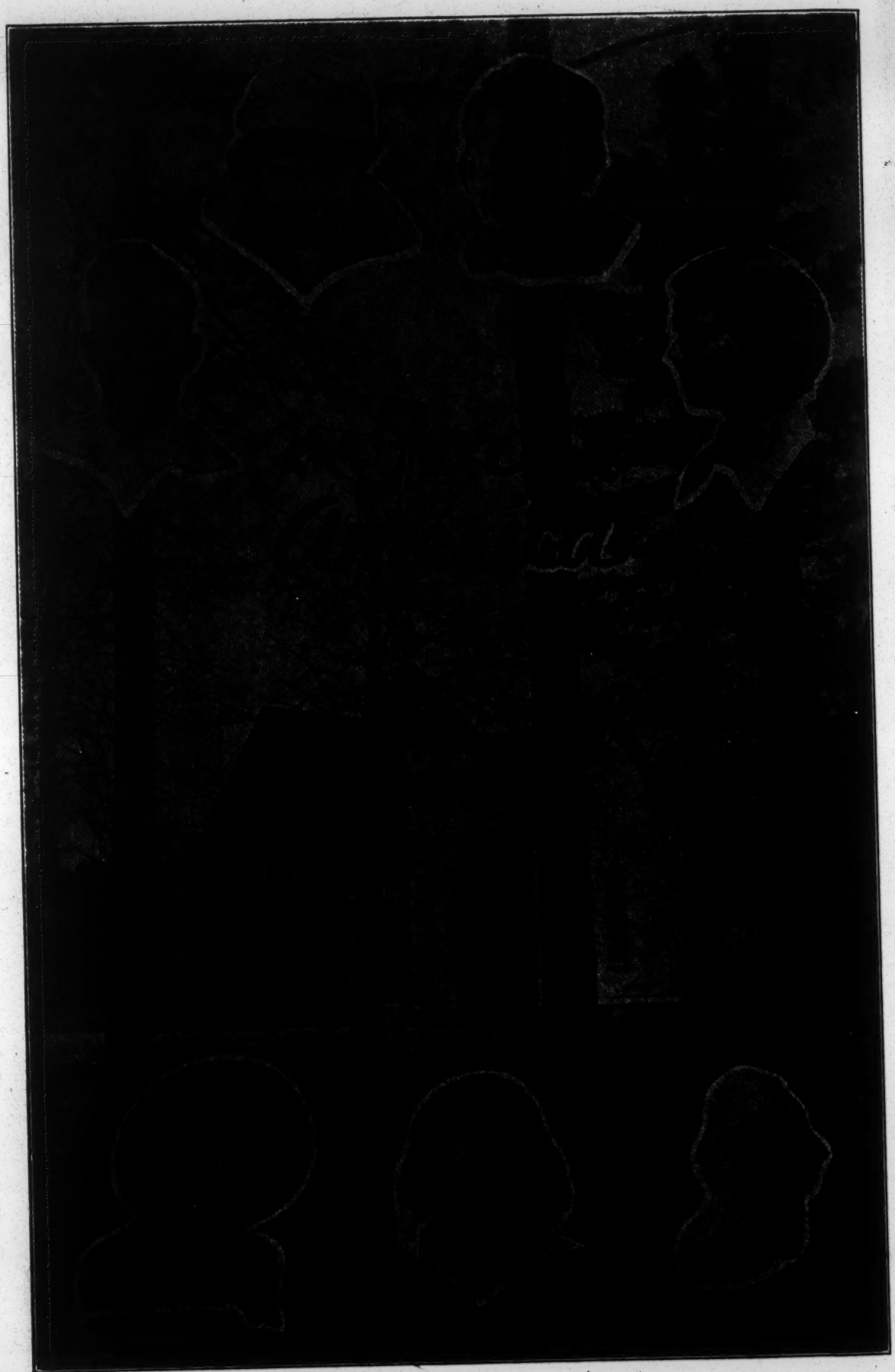
You are my friend. Without a word
You cheered me. Words you did intend
To speak were hushed---yet somehow heard.
You are my friend.

Anxiety did interblend
With grief until you came and stirred
My heart with sympathetic trend.

Your comfort did my heart begird.
You mirrored Him who did transcend
The power of the spoken word.
You are my friend.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

A LITTLE TIME APART



Courtesy of the Home Boards of Congregational Christian Churches.